

Evangelistic Report

Korea

E. K.
Oct. 1898.

S. A. Moffett

In addition to what appears in the General Report of the Station I need to make but a very short personal report so as to conform to the rules of the mission.

Since my arrival on the field my time has been very largely spent in examining Candidates for Baptism both in P'yung Yang and in the Country and in attending to details of organization of Churches and the general work. I have made 6 interesting trips - 3 of them quite extended ones - and have had the privilege of examining between 400 and 500 Candidates for baptism - of baptizing 265 adults and 14 infants and of receiving over a thousand Catechumens. So I may readily be judged that time has not been heavy on my hands. I have had as Pastor of the P'yung Yang Church the oversight of Helper Kim Chong Sych the Assistant Pastor whose salary is provided by the Church. He is probably our most spiritually minded man, one most thoroughly imbued with the real spirit of the Gospel and one commending the confidence of the whole Church. I trust the time is not far distant when we shall take steps towards ordaining him as an Elder.

Kim Ton Yung the Helper on my Country Circuit has done excellent faithful work. His support has been furnished in part by the B. & F. B. S. but I expect this year to have the Korean Church assume this while I ask the B. & F. B. S. to assist me in placing a Colporteur on this Circuit.

My Personal Teacher Yi Yung En has been on the list of Helpers this year under Mr Lee's direction until my return. He is one of our most energetic and capable men, a good Preacher and a strong leader. I desire to retain him as my Personal Assistant ^{in Evangelistic work} while I secure another man for the position of Secretary Assistant.

I have been able during the year to secure very valuable assistance for my Country work from Mr. Hunt's teacher, and Miss Best's teacher who can gladly ^{in their work} spend any time they had during Mr. Hunt or Miss Best's absences.

The Statistics of the various Outstations in my care are reported in the General Statistical report and so are not repeated here.

The Ping Yang Church is strong, vigorous, self supporting, influential and in excellent condition, altho there remains much to be desired and it will require a great deal of time and attention to keep it in its present healthy condition.

The Soon An Sa Chon and Che Chek Churches and the Han Chum Church are the largest and strongest Country Churches. The former two are substantial & steady in their growth showing great Evangelistic zeal which is causing the establishment of other Churches all around them. Han Chum and Sa Chon have both had cases calling for discipline, the former having gone through the process of sifting which comes to each group before it reaches its most solid steady state. Sal Han Chai ^{an offshoot from Han Chum} ~~the~~ daughter Church is a most promising.

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group of the result of the work of one woman converted at
the Han Chun Church. From Sa Chou Han sprung four
groups with separate meeting places - one of them ^{Pyeong Si} having been
made a new Antistation which is growing nicely.

In Yung You County - the Kal Now Church is in
fair condition but it lacks a strong leader, while the small
group at Pek Mon Si is now rallying from the effects of continued
and severe persecution. The new group at Tong Ho Si
and So Peuk Si promise well - the men from these two
groups having gathered from a dozen villages coming through
a heavy rain over muddy roads to meet me.

In Suk Chum County fine progress has been made.
Song Ta Si originating at Cha Chak is a strong, aggressive
group with two minor groups associated with it in the
purchase and establishment of a Church building in the
Suk Chum Magistrate. They met with intense opposition from
the people of the city who threatened to tear down the Church
and who did shut up two of the members threatening them with
death unless they gave up the house. A word to the
Magistrate secured the rights of our people to the possession
of the building purchased and the good will of the
people is being gained. Sa San and Po Min Tong
stand out well with good strong leaders - the leader
of the latter group having been doing a great deal
of Evangelistic work in the adjoining Counties of An Ju

And Pak Chum. At Sun Dol in Suju a market town is our first group formed in this County. It is too soon to judge much as to what will be the character of this group.

In Cha San County at Pak Tun a large and influential group with a Church building and two God men as leaders has been formed and from them the God news is being carried into Eun San, Soon Chum and Wang San Counties. On my last trip I visited this outlying region sowing seed and directing the efforts of our men.

Half way between Pyeng Yang and Cha San is a small group at Sa Noi Kol - gathered and taught by a travelling woman teacher - from the Pyeng Yang Church. Soon after this woman had gathered and taught these people and they began to observe the Sabbath and destroy their evil spirit the people of the neighborhood broke up the meeting, beat & bound this woman, dragged others out by the hair and threatened all.

The result is we have a determined faithful little band - the people have been won to friendship by a visit from our Pyeng Yang Welfares and I enrolled 11 Catechumens last month.

Report of Educational Committee

Moffet, Wm. Liffard, Adams

Oct. 1898.

We believe the following features of the Educational work as reported this year should be noted, approved and rejoiced in -

Mrs. Swin's Night School for girls in Fusan.

The Training Class for Women held in P'yung Yang and Jichon for the coming year in Seoul.

Mr. Swellin's introduction of quiet study in the Guseon School.

The establishment of Special Bible Classes in Seoul & P'yung Yang.

The successful effort made in the Girls' School Seoul towards an advance in self-support.

The number of girls in this school from the Country Churches.

We cordially endorse the general policy and methods of this school, rejoice in its general good condition, endorse most fully the request for an Assistant Missionary teacher and approve the plan for alteration of buildings with a view to larger and more healthful accommodations for the girls.

We note the self-supporting schools in Heung Ju, Sorai and the Cheung Dong Church, mentioned in Dr. Underwood's report.

We call attention to the establishment of a Library in connection with the Sorai school and recommend that the Mission express its gratitude through Mr. Kenmure to the Society for the Diffusion

of Christian knowledge (Shanghai) for the gift
of the same.

We endorse the plan for the union of the school
work of the Hong Kong and Hong Kong
Koh Churches.

We call the attention of the Mission to the plan
of the Peking Yang Station looking towards the
establishment of an Academy, noting that the
approval of this plan bears upon the policy
of the Mission along the lines of schools for
higher learning.

We recommend the approval of the plan of the
Peking Yang Station.

We recommend the approval of Dr. Avicor's plan
for Medical Scholarship provided that no Mission
funds shall be used in the same.

Supplementary Report.

We recommend that the
policy of the girls school for the coming year
shall be to diminish as far as possible
from its care all girls under 12 years of age
(foreign count), and that no new pupils be
received.

world-renowned for statesmanship, was known to appease by sacrifice a wriggling snake that had encroached upon his apartments. He has become a great champion of medical missions and his serpent worship must go.

4. Medical missions have already done much to rectify the social wrongs of woman. Even when men began to realize some of the benefits of foreign medical science, social custom still excluded women. Those who suffered most must suffer still. But the logic of facts and of common sense were uncompromising. Li Hung Chang at Tientsin and the Korean king at Seoul could not withstand the conviction that the same remedies which would heal the common maladies of the one sex would prove equally effective with the other. In India, Korea, Japan, China, and many other lands, medical science and old custom locked horns, so to speak, and the battle had to be fought out. And nowhere is the final victory any longer doubtful. Wherever there is a spark of love for mother, or wife, or sister, or daughter, relief will be welcomed at all cost. Skillful surgery has gained special victories. Jugglery stands no chance in rivalry with the scalpel. When literally the blind are made to see and the cripple learns to walk the battle is won. The general impression upon a heathen community becomes still stronger when the foreign lady physician also appears on the scene and wins success. No brighter angel ever appeared in the zenana or the harem. And yet this ministering spirit is of the despised and degraded sex. Greater still is the victory achieved when the brighter native girls are trained to be physicians and are placed over dispensaries or are sent with sympathy and healing into the thousands of homes where no such blessing was ever known before.

Thus the whole sphere of woman is en-

larged, elevated, sanctified, and the darkest problems of sociology find practical solution.

5. The value of medical missions in opening the way for the preaching of the gospel is very obvious and has often been dwelt upon. He who unites bodily healing with spiritual instruction, invitation and exhortation follows in the very footsteps of his divine Master. Jesus not only healed as well as taught, but, with the same objects in view, he endued his apostles with the accompanying power of healing. It was undoubtedly the wonderful and mighty works of beneficence that at first drew the multitudes within reach of the gospel message.

The potent skill and the manifest disinterestedness of the missionary doctor must necessarily win confidence. All must know

that dealing with disease and often with loathsome diseases is no pastime. And if the missionary has traveled half the circumference of the globe, with no prospect of emolument, but only to bless his fellow-men in body and soul, why then it must be a wonderful message that he has to deliver.

Goodness and truth certainly go together and therefore the glad tidings must be true.

All the advantages which we have considered lead up to this last and find their chief value in it. The true significance of a call to medical missionary work is reached when it is regarded as a means to an end—that end the salvation of souls. The medical missionary is more than a mere doctor. He is a preacher of righteousness, with a special auxiliary power and efficiency.

AN AFTERNOON IN THE PYENG YANG HOSPITAL.

ROBERT E. SPEER.

A few hundred yards away, across some fertile fields, between which ran little rivulets, stretched up hill and down the cren-



Woman's Hospital, Ambala, India.

there not hundreds and thousands of wealthy and influential people who, like Lady Dufferin, are ready to respond to this world-wide appeal of millions who sicken and die without relief? Why do not those who ridicule the spiritual work of foreign missions at least appreciate and encourage this humanitarian work?

When the world shall have advanced somewhat farther along the line of ethical and altruistic civilization, when as an incidental effect of an increasing Christlike spirit the nations shall have been drawn nearer together and a real brotherhood of mankind shall have begun to be realized, then even governments will be no longer satisfied with caring for their own sick and suffering, but will devise practical relief for those of all lands.

3. Medical missions accomplish great good in releasing mankind from the bondage of heathen superstition. In all pagan nations and tribes disease and demonism are looked upon as virtually identical; the sick are tormented by devils; and the common remedy is found in the infliction of counter-torments at the hands of their friends. Like cures like. The juggler is called and orgies are commenced which would impair the health of the most robust. The aching brain is racked with new distresses by dancing and the beating of drums to drive away the spirits; the burning and suffocation of fever are aggravated by the stifling presence of a noisy crowd of friends and neighbors; delirium is redoubled by the wild and shrieking frenzy of the medicine man. If the demon is supposed to be lodged in a particular organ the patient is prodded till the sensitive spot is found, or is made to swallow vile concoctions which even a demon could scarcely endure. Absolute ignorance would be preferable to all this, insofar as it should attempt no remedies whatever, but should leave the suffering to the more quiet recuperative energies of nature; man would then at least enjoy the immunities of the beast and would live or die in peace.

But unfortunately ignorance is supplanted by perverted knowledge, and it is for the interest of the juggler to supply a merchantable counterfeit of wisdom. It is the province of superstition to caricature every divine gift to man. It caricatures religion and it caricatures science; it makes a mockery of common sense and transforms the instincts of natural affection.

We are not of that enthusiastic class who believe that science is all-sufficient to redeem the world, but it has its place, and there can be no doubt that *medical* science especially has a great part to act in the battle of all truth with superstition. Even in its most purely secular aspects it is a powerful ally of the gospel. From the very fact that superstition connects bodily suffering with Satanic influence and unites perverted healing and perverted worship by one common bond, the two must stand or fall together. When the fetish and the incantation shall give place to skillful surgery and scientific medication, the whole fabric of false religion with which they have been connected must begin to crumble and the way must so far be opened for the truth. There can be no doubt that in countries like India or China the more intelligent classes will soon recognize this change. The wonder has been that in the march of social and political progress, superstition has been about the last thing to be given up. Those who have evinced great intellectual power in other directions have remained mere children in this. It is said that Prince Li Hung Chang, even after he had become



Hospital Wards, Wei Hein, China.

clated wall of Pyeung Yang. Here and there a gateway yawned and white-robed figures lounged through. Hills higher and crowned with scraggy pines looked over the city on the north, topped with the ruins of the earth forts which resisted for a little the attack of the Japanese troops in the decisive battle of the China-Japan war. To the west and south, beyond the city, broad plains, rich in abundant harvest, reached far away to distant hills. An air of antiquity, of perfect complacency, of total ignorance of the great world of whirling life without, hung over all.

I looked out upon the quaint city and its curious folk, and then turned to go into the unpretentious building of mud and corn-stalk walls stayed by a few beams, roofed with heavy tile, in front of which we had been standing. It was almost the most modest hospital I had ever seen. And yet every week things were done there that were to the simple Korean people as miracles of God. There were no cots; Koreans do not use cots. The floor is the best of beds. There is no rolling off. Moreover,

what could be warmer than the mud and stone floor covered with oiled paper, doubtless the examination paper of some candidate in the Confucian examinations now part of ancient history forever in Korea, heated by the long flue passing to and from under the floor. There were a dozen inpatients—several of them cataract cases. It is with these Dr. Wells has had great success, and of whom he has sent away many saying, "He made me see."

Through the dispensary flows a constant stream, a thousand a month. And Dr. Folwell, of the Methodist Mission, who has a dispensary inside one of the distant city gates, treats almost as many. This is a specimen list of cases which I jotted down in my notebook as we watched the long line passing through: 1. A young woman nursing a child suffering from eye trouble caused by dirt and smoke rubbed in. The child was tied on the mother's back in such a way as to leave it free to crawl around straddle of the mother's hip, and to reach her breast, left exposed, as in the case of all Korean married women, between the skirt and the



Royal Hospital, Seoul, Korea.

[October,

little jacket over the shoulders. 2. A man with a nameless disease, his nose eaten off and a great putrid hole in his leg. We wanted to leave at the sight of this man, but the doctor did not quail. 3. An old woman with a horribly swollen eye, cut and red. Her husband had struck her a blow over the head. Could the doctor ease her pain and undo for his love of Christ what her husband had done in hate? 4. A man suffering horribly from the itch. We edged off across the room. The doctor touched him. 5. A boy with a painful tooth wanting it out, but howling with fear. He went off in great triumph with the tooth in his hand. 6. An old man with inflammation of the eyelids. 7. Another of the same sort, only much worse, with pus filling the eyes and overflowing. A nauseous case. 8. A case of fistula. "We cut right in without any preparation out here," said the doctor. "At home we would prepare the patient for some days and use

chloroform in the operation. We don't do that out here. We have to be a good deal simpler, and the people are a good deal tougher in many ways." 9. A case of hernia. No treatment possible. 10. Dysentery.

And so the stream poured along—the maimed, the sick, the halt and the blind. All who had friends needing healing brought them with divers sorts of disease and laid them at the doctor's feet. And to all these the gospel is to be given. It must be told the patients by the doctor himself. It follows them in a little tract given them as they go. It is preached to them as they linger about. They hear it sung. "Nothing but the blood of Jesus" is sounding far and wide in northern Korea.

A deal of prayer should be sent up for this work, that every patient may be told of Jesus, that the gospel may be carried into their homes, that with healing of body they may be healed in soul, and that health and salvation may supplant disease and sin.

Bishop Ingham, of Sierra Leone, says: Superstition in Africa is assuredly cultivated by a force that would not have been there if the Church of Christ had been sooner in the field—I mean Mohammedanism. Wherever you find Mohammedism (it has been for centuries working its way through Egypt and Arabia southwards) there you find a people who have discovered that the pagan black man is a victim to belief in the nearness of spiritual intelligences of an evil character all around him. One of the saddest sights you will see in Sierra Leone, or Lagos, is a Mohammedan school, where boys are writing sentences of the Koran on the slate in order that they may have a stock-in-trade on which to support themselves in years to come, because all these sacred words are presently going to be written out and wrapped up, in the leather bracelets and anklets and waist bands which you have seen at your missionary exhibitions. These are sold to the

black man for the equivalent of hundreds of pounds a year; so that he may be safe as he goes to fish, or even to thieve and steal. How are you going to meet that? You are meeting it by your medical missions. If ever there was a part of the world cut out for medical missions it is West Africa. Nothing gives such an impression of the grace and love of the gospel, nothing uproots superstitious beliefs in fetish and in charm, like the work of these dear ladies of our Princess Christian Cottage Hospital, now under Dr. Miller, lent by you to us in Sierra Leone. That they are undermining these superstitions is proved by the fact that, whereas that medical mission has been in existence only since 1892, the native churches of Sierra Leone, including the Wesleyans and Methodists and others, raised last year on their hospital Sunday, which they have established since the medical mission was started, £45 to £50."

Letters.

STRANGE AFRICAN CUSTOMS.

REV. OSCAR ROBERTS.

The tribal relation is a great hindrance to the advancement of the Mabeya in temporal things just as it is with the American Indians. If one man

is energetic enough to raise three or four chickens or goats, or to have a good supply of food, one of his lazy fathers (which includes all his uncles) or one of his lazy brothers (which includes all of his cousins) tells him he is a stingy relative if he does not divide with him that he may settle his marriage palaver or have something to eat. Men come here

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Pyung Yang Korea
Nov. 28 '98

Dear Father Mother!—

We returned from Shanghai in safety after a very pleasant trip. Just after we left Shanghai and before we got out of the Yang Tse river, we found a ship stuck in the mud. Our captain tried to pull her off and failed, but in the operation, his own ship got into the mud, and there we stayed for nearly four hours.

It was a good thing for me, as the voy was fine, and the sea air built me up wonderfully.

We came by way of Chefoo, and were there two days, waiting for our

steamer to Chemulpo. The sea was
very smooth most of the way like a
mill-pond. so I, who generally have
such a wretched time, enjoyed it
greatly. Nyls and Raymond didn't
seem to get much benefit out of
the trip. in fact both ran down,
but now both are picking up
again. and Nyls is getting as
fat as a little pig. On the way
to Chefoo our ship ran in to Hsi Hai
Hsi. to deliver some stores to the
English fleet. There were about
a dozen ships in all. and they
looked rather formidable. A day
or two before they had all been
cleared for action. on account
I suppose, of that Fashoda business.
In glad England stood firm
and made France clear out

for I don't believe France is very much better than Spain in her government of colonial possessions. The Dreyfus business shows that there is dreadful corruption in the French army, and if France don't have a care, she will go to pieces as a republic.

We have a new boarder at our house. Miss. Alice Fish, an exceedingly nice young lady, and a physician by the way. She has been in Korea about a year now, and was appointed to Peking Yang at our Annual Meeting in October. We have another boarder, in Mr. Neofeth, and the latest news is that these two boarders, have gone and gotten themselves engaged, which is just the finish of what could have happened.

so think we all of the P.Y.
sation. If they can be married
in Pyung Yang, we are to give
the wedding, and I am to marry
them. I have married several
couples in Korean but never one
in English, so this will be an
experience for me. and our I
look forward to with great pleasure
as Mr. Neofelt is about the best
friend I have.

Dec 20 '98 I had to go off
to the country, and in the rush
of getting ready I forgot to ~~send~~
finish this letter and send
it. I took only a short trip
and am now back again
for Xmas

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When I got back found a letter from
your mother, which we enjoyed very much.
and also Father your last letter.
was a great pleasure to us. It does us
so much good to hear from both of
you. I have written Bess and
Mr. Howard. The pictures came all
right, and are such good ones.
I was impressed with our thing about
Mr. Howard's picture, and that was
the set of that square chin. If
Bess is wise she will watch that
chin, and never set up her will against
the will that runs it, for that
kind of mouth and chin don't
give up when they come shut with
a purpose. I like Mr. Howard's
face very much, it is strong and
good, and the chin part I like
especially. but Bess must never forget

he is the head of the house.

When it is nearly Christmas and I ought to have sent this letter long ago, so you could have had it for a Xmas letter. On Saturday we are all going to get together and have a Xmas dinner, and a good time. Part of the program is to be a Xmas pie for the children in which will be their little presents. I don't like to have a Xmas tree for I'm afraid the Koreans would not understand it. I'm glad Uncle Graham begins to think that perhaps I didn't make a fool of myself after I went with him. With love of

love to all

Your affectionate Son
Graham Lu

early Dec., 1898 (?)

ham San Sa

Not far from Eui Ju, the old trading town on the Manchurian frontier is an old Buddhist temple, called ham San Sa, said to be four hundred years old. The building which is large and imposing, is situated up amongst ⁱⁿ the mountains, with a fine vista, opening out before it down the glen.

The owner of the temple, becoming interested in Christianity, and deciding that it was the true religion, offered the building to the believers in the neighborhood vicinity and taking his deeds, ~~had~~ the official had the property legally transferred to the Christians.

The night Mr. Moffett and I went there, we were ^{so} delayed, that we didn't start up through the mountains, until nearly nine at night at night. By that time a piercing wind was blowing, and the snow, which had been falling for several hours, made it difficult to follow the path. After an hour's hard ~~thump~~ through the snow, we at last the bright light of the big Kitten fires.

flaring out through the storm, offering us a welcome refuge, ^{and one} ~~the whole situation~~ reminding us strongly of a Swiss hospice in the Alps.

The following day we were busily engaged examining the candidates for baptism, and the catechumens, a large number of whom had gathered in spite of the storm, one woman having come nearly twelve miles through the snow in order to receive baptism.

A fine high ceilinged room, formerly the main room for ~~the~~ the worship of Bud dha, is now used as the Christians' place of worship. When the hour for service arrived, the believers gathered in this room, sitting Korean fashion against the wall, making a long line circling the room.

We first called the names of those to be received as catechumens, and as they arose and bowdly responded as their names were called, the old room, formerly known as the "Kamun Ami Te bal" of the Buddhist priests, now resounded to the public confession of their new followers of the Kazans. The three young men to be baptized then came forward, and knelt in the center of the room, while in the room adjoining was the young woman, who had persevered so far through the storm.

I will not soon forget the scene as the three Kings, knelt to receive baptism in that dimly lighted room, surrounded by the circle of intensely interested believers, and along side of what was formerly an altar to a heathen deity. The recollection of that hour, wild with the storm without, but all quiet within, except for the voice of the missionary, and the hearty singing of the believers, is one that I will always cherish with pleasure, as a token of the good times that are coming for Korea, when the Budethist will leave their idols, and the worshippers of spirits will forsake their spirit houses.

Storman Clark Williams

H.B. In evidence of the decline of Wandethism in
Northern Korea, I might add that my language
teacher is a converted Wandethist priest, and that
on the about trip in the north, we received
two other former priests. Besides these there
are several in other parts of that S. K., & I,
therefore, am entirely without the possibility of
being met by any more converts, and at some
time will have the pleasure to see them all.

study of all persons interested in mission work.

As a *symptom*, these discussions are hopeful. We are rounding out the year 1898 with this number of the REVIEW. The churches as a whole take an optimistic view of the situation which confronts them. We share in that hopefulness; no word of an optimistic nature have we ever spoken or written that we wish to recall.

But we are appalled with the opportunities which confront Christendom at the door of the twentieth century; yet not at the problems themselves, but at the overtowering ill-acquaintance and sluggish indifference of Christendom itself to its obligations, its environment, and its resources at this crucial hour. The nation is said to have just discovered itself. Bishop Fowler, of the Methodist Church, told the British Wesleyan Conference the other day, that Spain put dynamite under our prow, and blew us into the air, "and we came down everywhere." Is there nothing short of the dynamite of Providence to make the Christian churches "come down everywhere?" That single torpedo under the Maine blew in our faces ten millions of Filipinos. The pre-pulsive force that may be needful to awake us to a world-policy of Evangelism, we may await—but not without some apprehension, if we fail to appreciate our privileges and adjust ourselves to our duty.

Missions in Pyengyang, Korea.

J. HUNTER WELLS.

Missionary effort which records active work of only two years' duration, can not be expected to show very large results in any respect, and that view which takes cognizance of numbers only, is the most erroneous of all. Pyengyang, Korea, has been occupied perma-

nently only since November, 1895, when Rev. S. A. Moffett and Dr. J. Hunter Wells located here, while in May, 1896, Rev. Graham Lee and family arrived from Seoul. In the same spring Dr. Douglass Follwill, of the Methodist mission, the others mentioned being all Presbyterians, arrived, followed a little later by Rev. W. A. Noble and family. In this way the two stations continued for a year, until now the Presbyterians have been reenforced, while our Methodist brethren are struggling along with more work than they can possibly attend to. The history of the establishment of work here, and of its remarkable growth, is in print in various journals and pamphlets. Of Dr. and Mrs. Underwood's visit some ten years ago; of Rev. Mr. Appenzeller's at the same time; of the wonderful work of Dr. Hall, deceased, whose deeds for Christ are recorded in a volume edited by his wife, and of the conscientious self-denying labors of Rev. Mr. Moffett, those who run may read.

This paper is intended for a brief review of the main features of the work here in Pyengyang as it now appears. In the two years of permanent occupancy, the much of the planting work, notably that by Dr. Hall, and the itinerating by Messrs. Moffett and Lee, was done before the number of church adherents had grown from less than one hundred to more than three thousand, and the number of churches, or meeting places, from three or four to about one hundred. This includes both stations. This growth has been the result solely of the power of the Holy Spirit acting through those brought to the Truth, who, as soon as they saw it, went and told their brethren. Some very interesting and edifying examples of missionary labors by natives, who have traveled from town to

town, teaching and preaching the Good Tidings, without money and without price, and without suggestion except what they found in the Scriptures, could be cited. This phase and feature of the work is deserving of special mention, for as a consequence, in all this section, under both stations, there are but two Koreans who receive money from America toward their salaries as helpers, while none of the leaders in the scattered hundred churches receive any pay not provided by the natives. When it is known that the average wages here are but four dollars, gold, per month, and that for gentlemen who serve us as teachers, it will be seen that to provide all these places, and to build churches and schools, as has been done by adherents of both stations, requires contributions from the native Christians here, far larger, in proportion, than the church people of America give to their own work there.

The work here in all lines has been one of very small beginnings, and there was much sowing on what seemed to be rocky ground, long before the reaping of the last two years commenced. There has been no sudden spurt, but steady advance all along the line, tho the lack of workers has prevented any special attention to anything but *evangelistic and medical work*. In the latter department there has been something over 17,000 patients seen in the two dispensaries and small hospital, during the past two years. This, with the population of the city only about some 40,000 people, with the surrounding regions, tributary, having only about 500,000, if that many, shows a remarkable attendance to this form of Christian beneficence and effort for Christ. The evangelistic spirit is so prominent, and propagation of the Gospel so easy, that dispensary and hospital work does not as-

sume the importance or lead that it did when the country was opened to the Gospel at the point of the lanceet, but the direct and indirect results of the Word preached to these 17,000 different persons can not be truly estimated, or overestimated. A surgical feature of interest, from my hospital, is the scores of blind restored to sight by the operations of iridectomy, and the removal of cataract. Something over a hundred such operations have been performed.

The feature of *self-support* already mentioned is illustrated by the fact that for the Christmas celebration one of the churches in town contributed 30 dollars, silver, to buy Christian books to be presented to unbelievers who would accept them [and those who distributed them after the service had to climb on a house and hand the books down one by one, the demand was so great]; and to present each of the thirty odd prisoners in the jails and dungeons of the city with some money and a book—this by permission of the governor; of the giving, not long ago, of 100 silver dollars toward a church building; of the request by a congregation, under charge of Dr. Underwood, for a missionary to come to them, they agreeing to furnish a house and many of the necessities of life; and of this same congregation giving some 100 dollars, silver, to India during famine time, 50 dollars, for the same purpose, having been sent by the Christians here. All these things occurred without suggestion or help from the missionaries.

Another remarkable feature of the native Christians here is the childlike faith and simplicity with which they accept and practise the truth of the Scriptures.

Numerous instances of their attempts to cast out what they thought were devils or demons, by

prayer, and in other cases by prayer and fasting, are of record. Many of the cases were benefited and tho never traced or investigated, but what could be easily diagnosed and classified, yet in no instance have the people been discouraged in their methods, for who knows, but that after all, they may not be nearer the true way than we think?

The unity of the two Christian stations here, the plainly prevalent spirit of Christ which, seen of all men, animates the members of each station toward one another especially, and of the very evident oneness of purpose of the two stations, is a feature whose influence and weight in shouldering this work must not be left out of consideration. "The priest, like people," was quoted in one of our meetings during the week of prayer, for on that truth hangs many future consequences.

An external feature worth mentioning, is the flying of the Korean flag from many of the churches and from scores of Korean houses on Sundays. This is merely one of their own doings, and is not universal, but holds pretty well here in Pyengyang. The Korean flag is rarely raised on any other occasion.

Since the time mentioned in the first part of this letter, the Presbyterian station here has been reenforced by Rev. N. C. Whitmore, who arrived about a year ago, and lately by Rev. Mr. and Mrs. Baird, experienced missionaries transferred from another part of Korea, and Rev. Wm. B. Hunt, and Miss Margaret Best. Dr. Mrs. Hall, to whom Pyengyang is no new field, will soon join the Methodists, while Dr. Miss Fish will come up from Seoul just as soon as house-room can be provided for her. This completes the brief review, with the personnel of the work in some of

its outward and inward features. Mrs. Isabella Bird Bishop, who saw it two years ago, characterized it as the most wonderful she had ever seen in connection with the Gospel. Mr. W. Henry Grant and Mr. R. E. Speer have been here and can speak for themselves. It is the Lord's work and He has blest it. It is only in its beginning, and its successful issue will require the prayers of God-fearing men and women, for not only the Koreans come out of darkness, but for strength from on high for the missionaries here who have to shepherd this flock, and it is for this purpose, mainly, that this letter is written.

CENTRAL CHINA CHRISTIAN MISSION.—Rev. W. P. Bentley, writing from Shangbai, China, says: "The tenth annual meeting of the Central China Christian Mission was held in Nankin, May 11 to 18, 1898. The work is carried on under the auspices of the Foreign Christian Missionary Society of Cincinnati, O., U.S.A. The foreign workers number twenty-five. The native staff about the same. The stations occupied are Nankin, Wrehn, Chu-cheo, Lin-cheo-fu, and Shanghai. Three sets of meetings were held; one for the natives, one for both natives and foreigners, and one for foreigners only. All were gotten through within the same week. It was noted that in the mixt meetings the natives deferred a good deal to foreigners, but in their own meetings they gave evidence of the power and judgment to manage their own affairs.

"The past year's experience confirms the belief that the Chinese Christians are liberal. They give most liberally to work which they feel is their own, and their contributions increase in proportion as they are thrown upon their own re-

Every Day Life in Korea by D. L. Gifford (Renss, N.Y. 1898)
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Chapter XII

WHAT THE GOSPEL DID FOR ONE MAN

The following is the story told me by Mr. Moffett, which serves to illustrate once again the power of Christ's salvation to change the lives of men, whether their hue be yellow or white:

"When my helper, Mr. Han, first visited Pyengyang to begin the preliminary work of opening our station there, he took a stock of books and stopped at an inn kept by a Mr. Chay,^① who, besides being an inn-keeper, was also a broker, selling upon commission whatever goods his guests might bring. Mr. Han had known him some years, having formerly stopped there when traveling as a merchant. Han began preaching to all in the inn and selling the tracts. Chay was a tall, slender man, "hail fellow well met" with everyone, given to loud talking, drinking, gambling and a vicious life generally, always ready for a joke and yet addicted to loud quarreling with any and every one. As an inn-keeper and business man he was very shrewd and able, but was always wasting his earnings in wine, gambling and immorality, and he made his home very miserable. He liked Han and listened to the strange story he had to tell and wondered greatly at his selling such nice-looking books at such a low price. The truth, however, took not the slightest hold upon him then, but simply because Han was his guest, he used his influence to help him sell the books, telling everyone that they were good books. Later, when we visited Pyengyang and sought to purchase property, Mr. Chay acted as our agent and came into more intimate contact with us, as we too made the Gospel our daily subject of conversation. Mr. Saw, our evangelist, who accompanied us, made a great impression upon Mr. Chay, as he had never seen a Korean who had the gentle spirit and the truthfulness which Mr. Saw displayed. Mr. Chay attended the services we conducted on the Sabbath, not, as he has since said, that he cared at all for the truth, but simply because, as our agent, he wished to retain our goodwill. Contact with the truth and with those who showed such earnest zeal in proclaiming this truth, in spite of all the ridicule and opposition heaped upon them, caused him to begin to think, and then to listen, and then to read, and, much to his surprise, he found himself really interested and concerned. The Spirit of God took hold upon him and he became a daily student of the Word of God, being one of the most constant attendants upon the Sabbath services and the catechumen class. He met with the most abusive ridicule and insult, and he had the finger of scorn constantly pointed at him as he walked the street between his inn and the chapel. Always an outspoken man, he met all this abuse most bravely, and frankly confessed that he was 'doing the Jesus doctrine.' Old friends and comrades in evil conspired to make him again fall into sin, visiting him and doing all they could to lead him to gamble and drink.

"His wife was thoroughly enraged when he refused to sacrifice to the evil spirits of the household, and she begged him to ward off the great evils she feared because of his failure to placate those evil spirits. He

① Identified by Philip Suh as Chay Chi Lyang (최치량)

had, through his faith in Christ, become indeed a 'new creature.' He had given up his adultery, drunkenness and gambling, his fighting in the home and on the street, and he had caused his home-coming, from day to day, to become a pleasure to his wife and children, instead of a cause for fear. While his wife rejoiced in all this, such was her fear of the evil spirits that she was distressed and angry when he not only refused to take part in the sacrifice, but urged the throwing away of all the baskets and bundles of straw which represented the abodes of these evil spirits.

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"He put to her this pointed question: 'Which will you have me do: be a Christian and be as I am, sober, loving and true to you, or worship evil spirits, and get drunk, lead a vile life, gamble and make my home-coming a terror to you and the children?' Then she would plead with him not to go back to his old habits, but yet to join in the sacrifices. The poor woman did not know her/own mind. One day she would bless Mr. Han and me, and call us her best friends, because of the great reform in her husband; the next day she would break out into the most bitter cursing, declaring that we had no business to come there and prevent her husband from offering sacrifice to the evil spirits and to his ancestors. Mr. Chay's brothers, too, did not know just what position to take; they cursed him for leaving off the ancestral worship, but rejoiced in his reformation. For months he was subject to all kinds of temptations. At times he fell. But as he grew in knowledge of Christ, his faith became stronger, and it was touching to hear him tell of his going into the inner quarters of his house and kneeling in prayer for strength to resist the temptations which came upon him so often through the day. A touching incident may here be mentioned which will reveal also the difficulties with which the Korean Christians have to contend and likewise the gradual process by which they come to realize the sinfulness of sin, while at the same time it will show how their habits are so fastened upon them that they do not realize the possibility of leading an entirely holy life:

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"One day he came rushing into my room, not far from his inn, saying that he had just run away from a crowd of his former friends who were trying to make him drink. First he told them he was not well; but they would not listen to that. Then he said it would make him sick to drink, as/his stomach was paining him; but this they regarded as no excuse. Then he said he was now a Christian and could not drink. But with that they seized him by the hair and, ridiculing him and abusing him for adopting the foreign religion, attempted to make him drink with them as of old. He at last agreed, but said he had an engagement just then and would be back in a few minutes to drink with them. Rushing out, he came into my room, telling me of the occurrence and the way in which he had gotten away from them and avoided drinking. I rejoiced with him in his determination not to yield, but called his attention to the fact that he had lied to them and that he must not commit one sin in order to avoid another. He looked very queer and quickly exclaimed: 'Oh! I have got to lie.' Then I showed him the sinfulness of lying and, again, looking very queer as the realization of the sin came over him, in connection with his own conviction that he could never get away from his old evil habits without lying, he exclaimed: 'Well, it is

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wrong to lie; and I will quit after New Years. But I must lie until then.' Mr. Chay was one of the first seven men received into the church in Pyengyang and has since then become constantly more interested and has lived an increasingly consistent life, contributing liberally and working most zealously to make known to others the truth which has done so much for him. He places Christian books in his inn and urges all guests to read and buy, and wherever he goes in the city or surrounding country, he constantly invites friends and acquaintances to listen to the Gospel. His influence in his own family constantly grew, although they, at the time of the persecution, when he was arrested, bound with the red cord used for tying criminals and threatened with death, as well as afterward, when an official, who was a friend of the family, called him privately and warned him to give up Christianity upon fear of death, again greatly urged him to give up his belief or flee. When the threats of persecution were renewed, he and another of the Christians fled to the country and, after wandering around for one whole night in the rain, in constant dread lest at any point on the road they might meet an officer seeking their arrest, they talked the matter over and Mr. Chay said: 'Here! If God intends that we shall die, we cannot escape by fleeing. We might as well go back and take whatever comes, leaving it all to Him.' The next day they returned, came in to see me and said to the little band of Christians, who knew of their flight, that they were ready to give a reason for the faith that was in them and to take the consequences. The war came on and Mr. Chay took all his family and that of his brother to a mountain village, where he made known the truth very clearly, and where his own faith and peaceful life in the midst of trouble and threatening gloom brought his older brother and his wife to a saving faith in Christ. His wife, having lost all her desire to worship the evil spirits and continue the ancestral sacrifices, formed one of the first groups of women to be received into the church after Mrs. Lee joined the station. In the mountain village where they took refuge there are now fifteen or more Christians meeting every Sunday, although Mr. Chay and his family have long since returned to the city.

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"Mr. Chay is one of the best-known Christians in Pyeng-yang, and his marked reformation has done much to commend the Gospel to the people of that vicinity."

Every-Day Life in Korea, by D. L. Gifford (Newell, N.Y. 1898)

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Chapter XV

A REMARKABLE FORWARD MOVEMENT

The name of the city of Pyeng-yang, under half a dozen forms of spelling, is now world-famous as the scene of one of the most decisive battles in the recent Chino-Japanese war. It is by far the most important city in the north of Korea, located perhaps 180 miles to the north of Seoul, upon the Tatong River, and said to have had in the days before the war a population of 100,000 people. Its history carries us back to the times of Samuel the judge, when the Chinese statesman Keja made the site of the city of Pyeng-yang his home, and became the founder of Korean civilization. One gets a curious composite impression of ancient and modern history in visiting the grave of Keja, situated just north of the city. Upon the top of a knoll the semi-globular grave, with a low, tiled stone wall half surrounding it, and stone images and a sacrificial slab in front of the mound, remind one of a far antiquity; while the wooden shrine below the knoll, with its walls scarred and perforated in every direction by the bullets of the battle which raged over the site, is very much in evidence of the recent past. During the making of the nation the capital of the country had a wandering life, the most ancient of whose sites, however, was the city of Pyeng-yang. In later days and until the present, the city has been the provincial capital of Pyeng An Do, the most northwestern of the eight provinces into which the country, until recently, has been divided. Again, the city is by far the most important commercial center in the north of Korea. The people are handsome, spirited, energetic, with much force and strength of character, which makes them a power either for good or evil. Indeed, in the past, Pyeng-yang had the reputation for being the wickedest city in the country; one evidence of which was the fact that the city was famed the whole country over for the number of its fair but frail dancing-girls, whose numbers, it is said, have not infrequently been recruited from the more important and influential families of the city. How cruelly the poor city has been punished, however, is evidenced by the great swaths of vacant-house sites here and there visible within the ancient walls, where the homes of the people were razed to the ground by the war. Yangbans, or the aristocratic-leisure class, are rare in the city and region. Roman Catholicism has made nothing like the impression in this region that it has in the southern provinces.

There are a number of view points from which it would be interesting to consider quite at length the city of Pyeng-yang; but sufficient, I think, has been mentioned to indicate the importance of the city as a strategic point from which to do religious work. As a rather wonderful religious movement has sprung up in this northern section of the country, it will be well to confine our attention to the opening of missionary work in Pyeng-yang and its vicinity.

In the early days of the Presbyterian Mission (North), Dr. Underwood, on one or two occasions, accompanied by Mr. Appenzeller of the

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Methodist Mission, made six different visits to the city, while on his way to and from Eui-Ju, in the northwestern corner of the country, where he had work started. On each of these occasions he spent some time in preaching and selling Christian books; and at one time he had a couple of colporteurs located in Pyeng-yang. I may further mention that in those days Mr. Apoenzeller also had a helper living in the city. Upon the departure of Dr. Underwood to America, in the spring of 1891, the work in the north fell to the portion of Rev. S. A. Moffett. For a couple of years Mr. Moffett made spring and fall trips to Eui-Ju, spending some time on each occasion in Pyeng-yang. By 1892 the Presbyterian Mission had reached the conclusion that Pyeng-yang, in preference to Eui-Ju, was the center where eventually they hoped to open their station for the work in the north; and accordingly in the summer of that year Mr. Moffett located his helper, Mr. Han Sok Chin, there to do preliminary work. Mr. Moffett's policy was to win his way in gradually.

In February, 1893, property was secured for Mr. Han, with rooms that could be occupied upon their visits by Mr. Moffett and Rev. Graham Lee who had joined him as a colleague in this northern work. The Methodist Mission, in the person of W. J. Hall, M.D., also bought buildings at the same time. While the people of the city showed a friendly disposition, the city magistrate and his underlings disliked the presence of foreigners, and consequently stirred up trouble. Messrs. Moffett and Lee thought it wise to give way before the storm, returned the property bought for their helper outside the city, and quietly withdrew. But it was not long before their helper, Mr. Han, had again bought property, this time inside the East Gate, near the present site of the Pyeng-yang church, where in the fall of the same year, Mr. Moffett quietly returned to spend the winter, this time being quite unmolested by the officials of the city.

The winter was spent by Mr. Moffett and his helper in daily work, which could hardly be called preaching so much as familiar conversation with individuals or groups of men wherever they met them, whether in Mr. Moffett's room, where most of the work was done, or upon the streets in and around the city. And the especial themes to which the conversation was ever brought around were what the Bible has to say on sin and the personal need of salvation through Christ. And it is worthy of note, as one explanation of the wide spread of Christian work throughout that northern region, from Pyeng-yang as a center, that of those who became Christians, many, whether from precept or example, quickly adopted the spirit and methods of Mr. Moffett and his helper in the constant, aggressive "hand-picking" of souls. Let it be observed that the Holy Spirit ever continues to bless the faithful, persistent, personal presentation of the teachings of the Bible upon these great themes of sin and salvation through the blood of Christ. There was also a wide sale and distribution of Scriptures and other Christian books. This time, in short, was a period of widespread seed-sowing. Nor was this all. Mr. Moffett now commenced the systematic and careful instruction of a group of "catechumens," or applicants for baptism, that began to gather about them as the result of their evangelistic work. In January, 1894, Mr. Moffett had the joy of receiving into the church by baptism seven men, and at the same time formally enrolling as catechumens two others, one of whom, a Mr. Han, from Anak, in Whang Hai Do, the next province to the south, I shall have occasion to mention again in referring to the spread of the work into the northern part of that province. These men began at once to tell others what they learned of the Gospel truth. The last of April Mr. Moffett

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returned to Seoul.

About the 7th of May, 1894, Dr. Hall, of the Methodist Mission, with his wife, his little boy and his household goods, arrived in Pyeng-yang, and moved into the house he had previously purchased. The second night after their arrival began the persecution ever memorable in the history of the work in Pyeng-yang. Seven of the native Christians were holding their regular prayer-meeting in the evening in the room of Mr. Moffett's helper, Mr. Han, when into their midst strode a number of official servants of the magistracy and proceeded to beat them, one of the servants using a ragged piece of cord-wood. They then produced the red cords used for the tying of criminals, and pinioned their arms behind their backs. They stated that the order had come from the king to kill them all for being Christians. Then they started with the party for the city prison, taking with them from the house next door the man who had sold to Mr. Han the house then occupied by him. On the way all were released with the exception of Mr. Han and the former owner of the house, whom they threw into prison.

The same night some one brought word to Dr. Hall that about one o'clock A.M. someone had knocked on the window of his helper, Mr. Kim Chang Sikie, saying that the Doctor had called him. Mr. Kim promptly opened the door, when he was seized, beaten and carried off to prison. The owner of the house bought by Dr. Hall was also seized and imprisoned the same night, and the following forenoon one of the Methodist Christians was also arrested. Early that morning Dr. Hall went to see the governor, but was told that he was sleeping. Going to the prison, he found the men with their feet stretched apart and fastened in stocks, in such a manner as to cause them intense pain. The doctor telegraphed the situation to Seoul. During the day the prisoners were beaten and money or promissory notes to considerable amounts were extorted from them by the brutal jailers. A paper came from the officials ordering Dr. Hall out of his house. Later in the day the doctor again sought an interview with the governor; but he refused to see him or grant him any protection. In the course of the afternoon came telegrams stating that the English and American legations (Dr. Hall was a British subject) would require the Foreign Office to order the release of the men and the granting of protection to Dr. Hall and his family. Then a runner from the magistracy appeared, demanding the paper brought by him in the morning from the officials ordering Dr. Hall out of his house. They saw they had gone too far in assuming jurisdiction over a foreigner. The Doctor refused to give it. The runner stamped about in rage, and finally seized Dr. Hall's servant by the top-knot, beat him, kicked him, and ordered him taken to prison. The Doctor then let him have the paper, and the man went away satisfied.

Night settled down over that harassed missionary home and the group of tortured, bleeding Christians in the filthy prison, and what earnest prayers must have risen to God that night for deliverance. In the course of the evening crash came a great stone through the paper window of Mrs. Hall's room. But we are told that God so put his peace into those missionary hearts

that they had refreshing sleep. In the morning the water-carriers were forbidden to bring water to Dr. Hall's house. A lying report came to them through an official servant that a telegram had come from Seoul stating that the American and English ministers had seen the king, and as the result of the interview, among other things, the order had been sent to the governor to behead all the Christians. Dr. Hall, on visiting the prison, found that this much was true--the prisoners had been removed to the death cell, where criminals soon to be executed are confined. All day they were threatened, beaten and tortured in the stocks. They tried to make Kim, Han and the other Christians renounce their Christianity; but with the faith of the martyrs they steadily refused. Then to Dr. Hall came the rumor that the governor, who, on account of his being a member of the powerful Min family, to which the queen belonged, did not fear punishment, was about to telegraph to the capital that these men were all Tong Haks, or members of the rebel party then rising throughout the country.

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In Seoul all this news, as it was telegraphed, was very disquieting to the missionary community; and at five o'clock that afternoon a special prayer-meeting of Methodist and Presbyterian missionaries met at the house of the Rev. Dr. Underwood. In the meantime energetic action was being taken by the legations. The British Consul-General, Mr. C. T. Gardiner, now deceased, a diplomat of thirty years' experience in China, strongly backed by the former able American minister, Mr. J. M. B. Sill, brought heavy and repeated pressure to bear upon the Foreign Office, demanding the immediate release of the employes and Christians, and the missionaries had barely gotten home to their suppers from that prayer-meeting when the glad news came over the wires that the prisoners had been released. The next morning at daybreak Mr. Moffett and Mr. McKenzie, with chairs and extra coolies, started for Pyeng-yang, to travel night and day. But to take up the thread of the story in Pyeng-yang. The night previous, while the men were still in prison, word came summoning them before the acting-magistrate of the city. Apparently it meant that they were to be executed. They were brought before him and made to kneel in his presence. He ordered them to renounce their connection with the foreigners, and to revile the name of God. The two house owners, who made no pretensions to Christianity, gladly complied and one Christian, who had not known the truth long, abjured his faith under the terrible ordeal. But the two Christian helpers, with the faith of a Paul and a Stephen, refused to do so. Instead of being led without the city to their execution, however, after being beaten they were released. As they started to go an official servant, who had been one of the prime movers in the persecution, set up the cry, "They are all Christians, and no matter if they are killed." Thereupon the whole pack of yamen-runners started after them with stones. Two of the Christians escaped down side streets and were not pursued; but Mr. Kim, Dr. Hall's helper, was stoned all the way home, and staggering into the presence of Dr. Hall, sank to the floor nearly lifeless. Mention should be made here of a school-teacher by the name of Ye, who was at that time living in a village ten miles out from the city. He was a Christian and a friend of Mr. Han, the helper. While the persecution was at

its height word came to him of what was transpiring in Pyeng-yang, and he immediately declared his intention of going into the city. His friends protested that should he do so he was liable to be killed. "I cannot help it", was his reply. "Mr. Han is my friend, and I am going in to help him. If Mr. Han dies and the need should exist, I will die with him." But by the time he reached the city the prisoners had been released. In Soon-ah, some eighteen miles north of the city, there previously had been a class of twenty inquirers. When news of the troubles in progress reached there, all but three men renounced what little faith they had, and these three hurried into the city to learn the truth regarding the disquieting rumors. As these men afterward did a notable work, mention will be made of them further on.

After the release of the prisoners things became quiet. Messrs. Moffett and McKenzie presently appeared upon the scene and entered upon an investigation of the affair. The authorities were temporarily cowed. Dr. Scranton, of the Methodist Mission, arrived later, and Dr. Hall and family, under the instructions of the British Consul-General, withdrew with him to Seoul. Mr. McKenzie also took his departure. Few people outside of the Christians were coming to see Mr. Moffett and his helper.

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It was drawing into the heat of June and the yamen-runners were still muttering their threats, when, partly to get a change from the stifling city, partly to look after country work, and partly to see what would be done by the authorities in his absence, Mr. Moffett paid a visit of a week to Anak, in the next province south, where he stayed, holding meetings at the house of Mr. Han, mentioned above as a promising catechumen. After his return the people about the magistracy, finding that no further notice had been taken in Seoul of their maltreatment of people in the employ of the foreigners, became emboldened, and threatened openly to kill all the Christians in Pyeng-yang as soon as Mr. Moffett left, and sometimes going as far as to threaten the life of Mr. Moffett himself.

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About this time came the opening of the Chino-Japanese war. The news of the occupation of the capital and the taking of the palace by Japanese troops created a perfect panic among the citizens of Pyeng-yang. The Christians alone were calm and went boldly about the city urging men to put their trust in God. People kept coming to Mr. Moffett for the news. Women thronged the quarters of helper Han's family as a refuge from their fears. It was so quiet and peaceful there, they said, while outside all was wailing and confusion. This peaceful frame of mind of the Christians made a considerable impression upon the people of Pyeng-yang. It was now becoming really dangerous for Mr. Moffett to be away from the capital; but so long as the threat of death hung over the Christians, he felt it wrong to leave them. The American minister now brought such pressure to bear upon the Foreign Office that the authorities in Pyeng-yang were compelled to refund all the money that had been extorted from the prisoners and all the expenditures necessitated in telegraphing and in special trips to and from the capital, amounting to 500 yen (about \$250), which amount was paid by Governor Min; and a form of punishment was inflicted upon the three men most guilty, or their substitutes. This broke the back of the opposition, and no more threats were heard. News of this vindication of the rights of the missionary and his

employees spread all over the country, and, if the expression may be allowed, stock in his religion showed an upward tendency.

Soon after this the Chinese army poured into Pyeng-yang. The position of Mr. Moffett had become precarious. Although he did not know it, only a short time previous Rev. James Wylie, a Scotch Presbyterian missionary, had been murdered in Manchuria by these same troops. He remained close to his room. His servant brought in word that Japanese heads were impaled above the city gates, and all with their hair cut, even to Korean Buddhist priests, were being beheaded on suspicion of being spies. Presently the Korean Christians held a prayer-meeting, and at its close adjourned in a body to urge Mr. Moffett to leave the city, as his presence there was now no longer necessary to their safety. That night he called in the Chinese telegraph operator, who knew him, and through his mediation procured an interview with the Chinese general, as the result of which the general gave orders to put up a notice granting protection to the "Christian chapel," and detailed a squad of soldiers who escorted him on his way to the capital and incidentally seized a city farther south, from which point the party proceeded unattended.

Mr. Moffett's first contact with the Japanese lines nearly proved disastrous. His party was crossing a stone bridge in the dusk of the evening, when suddenly out of a neighboring house rushed four Japanese soldiers, who in an instant of time, with a click, click, click, brought to bear their guns upon the party. Needless to say, the company stopped short, in danger of being shot for Chinese scouts. The faces of the guard wore a look of astonishment, over the barrels of their guns, as the tall form of Mr. Moffett, crowned by a tall, white, pith hat, loomed up out of the chair in which he had been riding. A parley was held. Their officer was called, and then his interpreter, who happily proved a Japanese druggist from Pyeng-yang, who knew Mr. Moffett. As the result of his mediation a pass was procured which enabled the party to proceed through the lines in safety to Seoul.

His remaining thus with the Christians in Pyeng-yang until the last moment, while personally dangerous to himself, was no doubt in the end a help to the work, inasmuch as it gave Mr. Moffett a powerful hold upon the affections of those for whom he had ventured so much. From the time of the occupation of Pyeng-yang by the Chinese troops a large portion of its citizens fled to the country, among others the families of Christians. These few Christians, in preparing their loads to go by boat, or making up the packs they were to sling upon their backs, invariably put in a parcel of Christian books. Then, in the villages to which they went, they followed the method they had seen pursued in Pyeng-yang, and preached the Gospel to every man they met, with the result that in those villages a number of people were converted, and still more became inquirers. Nor was this all. The three men mentioned above as inquirers in Soon-an, eighteen miles north from the city, went out preaching the truth in the villages all around their home; and a Mr. Ye, of Pyeng-yang, who died subsequently of cholera, having taken refuge, with his family, from the alarms of war with Mr. Han, of Anak,

in the Whang Hai province, seventy miles from the city, he, in company with Mr. Han, went all through the region round about proclaiming the message of the Gospel. From the work done at this time in these two regions to the north and south of Pyeng-yang began the movements which have added so many believers and inquirers in the villages of those respective districts.

Fifteen days after the battle, Messrs. Hall, Lee and Moffett returned to Pyeng-yang. A pitiful sight met their eyes. Large portions of the city had been laid waste; on the plains round about and here and there through the city were strewn the dead bodies of Chinese soldiers and horses. Mr. Moffett's quarters they found had been looted by Japanese, while Dr. Hall's property and goods were intact, having been protected first by the Chinese and latterly by a Christian Japanese doctor, whom they found in possession. The Japanese troops still occupied the city. The news of the arrival of the missionaries spread through the surrounding country in an incredibly short space of time, and large numbers of men with nothing but a little bundle slung over their backs came flocking into the city, invariably paying first a visit to the missionaries and inquiring, "Is it safe?" and "What is the news?" before returning to their ruined homes. For some time thereafter the movements of the missionaries were watched with breathless interest, and the day they returned to Seoul a large number of men packed up their little bundles and left the city, too, so timorous were they and such confidence did they place in the judgment of the foreigner. The missionaries were astonished at the heartiness of the welcome they received upon this visit from Koreans of every class. Even men who had before opposed them now showed a friendly spirit. Previously, the attitude of mind of the people of the city had been rather distant and suspicious; but now, in the light of the sufferings they had experienced during the war, their eyes were opened to recognize the disinterestedness of the missionaries. Universally they seemed to have come to believe that they were the friends of the people, persons in whom they could put their trust, and from that day to this the missionaries have experienced nothing but the utmost cordiality in Pyeng-yang upon the part of the Koreans. The change of attitude was especially noticable in the inquirers who from this time kept coming to them in ever-increasing numbers. It is perhaps, needless to say that the fullest advantage of their opportunities was taken by both the missionaries and the Christians in pressing home the truths of the Gospel. During their visit in September, 1894, Messrs. Lee and Moffett repurchased the property which gave them such an excellent location and ample building space outside the city gate, and which, as mentioned above, they had returned to the original owners a year before. After a stay of one month in the pestilential city, the party returned to Seoul, and it was on the Japanese transport steamer going back that the noble-hearted Dr. Hall developed typhus fever, from the effects of which he passed to his reward a few days after his arrival in the capital.

Messrs. Lee and Moffett returned in January, 1896. This marked the permanent settlement of the station in Pyeng-yang, although it was not

until May of the following year that, suitable quarters having been prepared, they were joined by Mr. Lee's family, when women's work received an impetus through the coming of Mrs. Lee, and meetings for women were begun. Mr. Moffett and Mr. Lee now settled down to their regular work, which consisted of daily informal conversation with inquirers, instruction of Christians, the holding of regular services, wide circulation of Christian literature and frequent journeys to the surrounding country in following up the work of native Christians and gathering in the fruits from their seed-sowing. From that time until the present the spread of the spirit of inquiry through the city and in ever-widening circles throughout the surrounding country has been something remarkable; and one of the most interesting features has been that each new convert has been seized with the spirit of the movement, and from the time of his conversion has become an active agent in the spread of the truth among his neighbors and friends. And so the work has grown until the mission workers in the station find their strength taxed to the utmost for the proper guidance of the movement and the suitable instruction of the inquirers. To be sure, the station has grown somewhat; but the reinforcements are mostly new missionaries, handicapped by their lack of knowledge of the language. Since the summer of 1895 they have had for a colleague J. Hunter Wells, M.D., who, in his commodious hospital, by his medical skill, has added material strength to the work. Last year they were joined by Rev. N. C. Whitmore, and the bride of Dr. Wells; and this year by Rev. W. B. Hunt and Miss Margaret Best, and the pressure of the work was felt to be so great that this fall Rev. and Mrs. W. M. Baird were detached from other work and sent to Pyeng-yang. All this looks to the opening of new stations in closer contact with the outlying work. Nor have our brethren of the northern Methodist Mission been idle; for their mission station in Pyeng-yang has been reopened, with Dr. and Mrs. E. D. Follwell and Rev. and Mrs. W. A. Noble in charge.

It was in December, 1895, that Messrs. Lee and Moffett were holding their winter class of a month for the training of their leaders from the country villages, and of the helpers of the missionaries, and were taking them through a couple of the books of the New Testament, seeking at the same time to ground them in the faith and to stimulate their zeal for Christian work. Mrs. Isabella Bird Bishop, the distinguished traveler and authoress, happened at that time to visit Pyeng-yang, and what she saw of the winter class and of the Christian work in general in the city made a deep impression upon her. She has thus expressed herself with her gifted pen:

"I am bound to say that the needs of Korea, or rather the openings in Korea, have come to occupy a very outstanding place in my thoughts. * * *

The Pyeng-yang work which I saw last winter, and which is still going on in much the same way, is the most impressive mission work I have seen in any part of the world. It shows that the Spirit of God still moves on the earth, and that the old truths of sin, judgment to come, of the divine justice and love, of the atonement, and of the necessity for holiness, have the same

power as in the apostolic days to transform the lives of men. What I saw and heard there has greatly strengthened my own faith.

"Now a door is opened wide in Korea, how wide only those can know who are on the spot. Very many are prepared to renounce devil-worship and to worship the true God if only they are taught how, and large numbers more who have heard and received the Gospel are earnestly craving to be instructed in its rules of holy living. * * *

"I dread indescribably that unless many men and women experienced in winning souls are sent speedily, the door which the church declines to enter will close again, and that the last state of Korea will be worse than the first."

Since the visit of Mrs. Bishop to Pyeng-yang, in the winter of 1895, when what she saw impressed her so much, the work of the church in that city has had a still more remarkable development. The membership within that time has increased many fold, and the church building has had to be enlarged four times to meet the needs of the growing congregation, which is now so large that the preaching services for the men and women on the Sabbath have had to be held separately of late, simply because the edifice will not contain them all at one and the same time. Secretary Robert E. Speer and Mr. W. H. Grant, making a tour of our Presbyterian missions, in the summer of 1897 visited Pyeng-yang, and carefully studied the work. Mr. Speer has thus expressed the impressions that were made upon him: "After making all the necessary qualifications to cover the superficial, imitative and secular Christians, and those who have come to Christ without knowing what it means and who will drop away when they learn; after making these reservations, I am ready to say that I met in few places in the world Christians so eager and intelligent, with such fresh spiritual experiences, with such simple, practical faith, with minds so alert and quickened by the Gospel. Our stay at Pyeng-yang was very much like a week or fortnight at a summer Bible school in America. Every day, helpers unpaid by the mission came in from the country to tell of fresh progress and new congregations. There were no requests for financial help.* * * The day we left Pyeng-yang, thirty or forty of the native Christians went with us through the rain many miles into the country. We besought them to return home. 'No,' they said, 'you have come many thousands of miles to see us; it is a small matter that we should walk a few miles with you.' And so they went with us until we came to a little thatched church by the roadside, where, in the drizzling rain they held a farewell meeting for us, thanking God for our visit, and commending us to His love and care. It made us feel like Paul and his company, when the elders of Ephesus came down to take farewell of them at Miletus; and when a turn of the road hid the little company from our sight, we went on our way, thanking God, and I frankly say with new faith and courage. It did me more good than all the books on apologetics I had ever read."

To understand the growth and present status of the work in the north of Korea, a few statistics may be in order. In the spring of 1894, in Pyeng-yang and its vicinity there were 10 baptized members of the church,

with perhaps 40 catechumens. To the annual meeting of the Presbyterian Mission in October, 1895, there were reported an addition of 21 baptized members and 180 catechumens, with two church buildings, one wholly and one partially provided by the Korean Christians, also two more churches under way. In October, 1896, for the same region there were reported to the mission an addition of 136 baptized members and 480 catechumens.

Including the work in the extreme north, centering in Eui-Ju, the enrollment of the whole station in the same year, 1896, was 207 members and 503 catechumens, with 22 preaching-places and contributions from the native congregations amounting to 325 yen. Seven more church buildings were provided wholly or with slight help by the Korean Christians. In September, 1897, reports from the station showed further advance as follows: There were 377 members and 1,723 catechumens, also 69 preaching-places, and a partial report of money contributed amounting to 517 yen. Also 14 new church buildings had been provided, through the efforts of the Korean Christians. One word of Scripture explains this whole movement:

"The Gospel is the power of God unto salvation."

Chapter XV

A REMARKABLE FORWARD MOVEMENT

The name of the city of Pyeng-yang, under half a dozen forms of spelling, is now world-famous as the scene of one of the most decisive battles in the recent Chino-Japanese war. It is by far the most important city in the north of Korea, located perhaps 180 miles to the north of Seoul, upon the Tatong River, and said to have had in the days before the war a population of 100,000 people. Its history carries us back to the times of Samuel the judge, when the Chinese statesman Keja made the site of the city of Pyeng-yang his home, and became the founder of Korean civilization. One gets a curious composite impression of ancient and modern history in visiting the grave of Keja, situated just north of the city. Upon the top of a knoll the semi-globular grave, with a low, tiled stone wall half surrounding it, and stone images and a sacrificial slab in front of the mound, remind one of a far antiquity; while the wooden shrine below the knoll, with its walls scarred and perforated in every direction by the bullets of the battle which raged over the site, is very much in evidence of the recent past. During the making of the nation the capital of the country had a wandering life, the most ancient of whose sites, however, was the city of Pyeng-yang. In later days and until the present, the city has been the provincial capital of Pyeng An Do, the most northwestern of the eight provinces into which the country, until recently, has been divided. Again, the city is by far the most important commercial center in the north of Korea. The people are handsome, spirited, energetic, with much force and strength of character, which makes them a power either for good or evil. Indeed, in the past, Pyeng-yang had the reputation for being the wickedest city in the country; one evidence of which was the fact that the city was famed the whole country over for the number of its fair but frail dancing-girls, whose numbers, it is said, have not infrequently been recruited from the more important and influential families of the city. How cruelly the poor city has been punished, however, is evidenced by the great swaths of vacant-house sites here and there visible within the ancient walls, where the homes of the people were razed to the ground by the war. Yangbans, or the aristocratic-leisure class, are rare in the city and region. Roman Catholicism has made nothing like the impression in this region that it has in the southern provinces.

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There are a number of view points from which it would be interesting to consider quite at length the city of Pyeng-yang; but sufficient, I think, has been mentioned to indicate the importance of the city as a strategic point from which to do religious work. As a rather wonderful religious movement has sprung up in this northern section of the country, it will be well to confine our attention to the opening of missionary work in Pyeng-yang and its vicinity.

In the early days of the Presbyterian Mission (North), Dr. Underwood, on one or two occasions, accompanied by Mr. Appenzeller of the

Methodist Mission, made six different visits to the city, while on his way to and from Eui-Ju, in the northwestern corner of the country, where he had work started. On each of these occasions he spent some time in preaching and selling Christian books; and at one time he had a couple of colporteurs located in Pyeng-yang. I may further mention that in those days Mr. Appenzeller also had a helper living in the city. Upon the departure of Dr. Underwood to America, in the spring of 1891, the work in the north fell to the portion of Rev. S. A. Moffett. For a couple of years Mr. Moffett made spring and fall trips to Eui-Ju, spending some time on each occasion in Pyeng-yang. By 1892 the Presbyterian Mission had reached the conclusion that Pyeng-yang, in preference to Eui-Ju, was the center where eventually they hoped to open their station for the work in the north; and accordingly in the summer of that year Mr. Moffett located his helper, Mr. Han Sok Chin, there to do preliminary work. Mr. Moffett's policy was to win his way in gradually.

1891

In February, 1893, property was secured for Mr. Han, with rooms that could be occupied upon their visits by Mr. Moffett and Rev. Graham Lee who had joined him as a colleague in this northern work. The Methodist Mission, in the person of W. J. Hall, M.D., also bought buildings at the same time. While the people of the city showed a friendly disposition, the city magistrate and his underlings disliked the presence of foreigners, and consequently stirred up trouble. Messrs. Moffett and Lee thought it wise to give way before the storm, returned the property bought for their helper outside the city, and quietly withdrew. But it was not long before their helper, Mr. Han, had again bought property, this time inside the East Gate, near the present site of the Pyeng-yang church, where in the fall of the same year, Mr. Moffett quietly returned to spend the winter, this time being quite unmolested by the officials of the city.

1893

The winter was spent by Mr. Moffett and his helper in daily work, which could hardly be called preaching so much as familiar conversation with individuals or groups of men wherever they met them, whether in Mr. Moffett's room, where most of the work was done, or upon the streets in and around the city. And the especial themes to which the conversation was ever brought around were what the Bible has to say on sin and the personal need of salvation through Christ. And it is worthy of note, as one explanation of the wide spread of Christian work throughout that northern region, from Pyeng-yang as a center, that of those who became Christians, many, whether from precept or example, quickly adopted the spirit and methods of Mr. Moffett and his helper in the constant, aggressive "hand-picking" of souls. Let it be observed that the Holy Spirit ever continues to bless the faithful, persistent, personal presentation of the teachings of the Bible upon these great themes of sin and salvation through the blood of Christ. There was also a wide sale and distribution of Scriptures and other Christian books. This time, in short, was a period of widespread seed-sowing. Nor was this all. Mr. Moffett now commenced the systematic and careful instruction of a group of "catechumens," or applicants for baptism, that began to gather about them as the result of their evangelistic work. In January, 1894, Mr. Moffett had the joy of receiving into the church by baptism seven men, and at the same time formally enrolling as catechumens two others, one of whom, a Mr. Han, from Anak, in Whang Hai Do, the next province to the south, I shall have occasion to mention again in referring to the spread of the work into the northern part of that province. These men began at once to tell others what they learned of the Gospel truth. The last of April Mr. Moffett

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About the 7th of May, 1894, Dr. Hall, of the Methodist Mission, with his wife, his little boy and his household goods, arrived in Pyeng-yang, and moved into the house he had previously purchased. The second night after their arrival began the persecution ever memorable in the history of the work in Pyeng-yang. Seven of the native Christians were holding their regular prayer-meeting in the evening in the room of Mr. Moffett's helper, Mr. Han, when into their midst strode a number of official servants of the magistracy and proceeded to beat them, one of the servants using a ragged piece of cord-wood. They then produced the red cords used for the tying of criminals, and pinioned their arms behind their backs. They stated that the order had come from the king to kill them all for being Christians. Then they started with the party for the city prison, taking with them from the house next door the man who had sold to Mr. Han the house then occupied by him. On the way all were released with the exception of Mr. Han and the former owner of the house, whom they threw into prison.

1894

The same night some one brought word to Dr. Hall that about one o'clock A.M. someone had knocked on the window of his helper, Mr. Kim Chang Sikie, saying that the Doctor had called him. Mr. Kim promptly opened the door, when he was seized, beaten and carried off to prison. The owner of the house bought by Dr. Hall was also seized and imprisoned the same night, and the following forenoon one of the Methodist Christians was also arrested. Early that morning Dr. Hall went to see the governor, but was told that he was sleeping. Going to the prison, he found the men with their feet stretched apart and fastened in stocks, in such a manner as to cause them intense pain. The doctor telegraphed the situation to Seoul. During the day the prisoners were beaten and money or promissory notes to considerable amounts were extorted from them by the brutal jailers. A paper came from the officials ordering Dr. Hall out of his house. Later in the day the doctor again sought an interview with the governor; but he refused to see him or grant him any protection. In the course of the afternoon came telegrams stating that the English and American legations (Dr. Hall was a British subject) would require the Foreign Office to order the release of the men and the granting of protection to Dr. Hall and his family. Then a runner from the magistracy appeared, demanding the paper brought by him in the morning from the officials ordering Dr. Hall out of his house. They saw they had gone too far in assuming jurisdiction over a foreigner. The Doctor refused to give it. The runner stamped about in rage, and finally seized Dr. Hall's servant by the top-knot, beat him, kicked him, and ordered him taken to prison. The Doctor then let him have the paper, and the man went away satisfied.

Night settled down over that harassed missionary home and the group of tortured, bleeding Christians in the filthy prison, and what earnest prayers must have risen to God that night for deliverance. In the course of the evening crash came a great stone through the paper window of Mrs. Hall's room. But we are told that God so put his peace into those missionary hearts

that they had refreshing sleep. In the morning the water-carriers were forbidden to bring water to Dr. Hall's house. A lying report came to them through an official servant that a telegram had come from Seoul stating that the American and English ministers had seen the king, and as the result of the interview, among other things, the order had been sent to the governor to behead all the Christians. Dr. Hall, on visiting the prison, found that this much was true--the prisoners had been removed to the death cell, where criminals soon to be executed are confined. All day they were threatened, beaten and tortured in the stocks. They tried to make Kim, Han and the other Christians renounce their Christianity; but with the faith of the martyrs they steadily refused. Then to Dr. Hall came the rumor that the governor, who, on account of his being a member of the powerful Min family, to which the queen belonged, did not fear punishment, was about to telegraph to the capital that these men were all Tong Haks, or members of the rebel party then rising throughout the country.

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In Seoul all this news, as it was telegraphed, was very disquieting to the missionary community; and at five o'clock that afternoon a special prayer-meeting of Methodist and Presbyterian missionaries met at the house of the Rev. Dr. Underwood. In the meantime energetic action was being taken by the legations. The British Consul-General, Mr. C. T. Gardiner, now deceased, a diplomat of thirty years' experience in China, strongly backed by the former able American minister, Mr. J. M. B. Sill, brought heavy and repeated pressure to bear upon the Foreign Office, demanding the immediate release of the employees and Christians, and the missionaries had barely gotten home to their suppers from that prayer-meeting when the glad news came over the wires that the prisoners had been released. The next morning at daybreak Mr. Moffett and Mr. McKensie, with chairs and extra coolies, started for Pyeng-yang, to travel night and day. But to take up the thread of the story in Pyeng-yang. The night previous, while the men were still in prison, word came summoning them before the acting-magistrate of the city. Apparently it meant that they were to be executed. They were brought before him and made to kneel in his presence. He ordered them to renounce their connection with the foreigners, and to revile the name of God. The two house owners, who made no pretensions to Christianity, gladly complied and one Christian, who had not known the truth long, abjured his faith under the terrible ordeal. But the two Christian helpers, with the faith of a Paul and a Stephen, refused to do so. Instead of being led without the city to their execution, however, after being beaten they were released. As they started to go an official servant, who had been one of the prime movers in the persecution, set up the cry, "They are all Christians, and no matter if they are killed." Thereupon the whole pack of yamen-runners started after them with stones. Two of the Christians escaped down side streets and were not pursued; but Mr. Kim, Dr. Hall's helper, was stoned all the way home, and staggering into the presence of Dr. Hall, sank to the floor nearly lifeless. Mention should be made here of a school-teacher by the name of Ye, who was at that time living in a village ten miles out from the city. He was a Christian and a friend of Mr. Han, the helper. While the persecution was at

its height word came to him of what was transpiring in Pyeng-yang, and he immediately declared his intention of going into the city. His friends protested that should he do so he was liable to be killed. "I cannot help it", was his reply. "Mr. Han is my friend, and I am going in to help him. If Mr. Han dies and the need should exist, I will die with him." But by the time he reached the city the prisoners had been released. In Soon-an, some eighteen miles north of the city, there previously had been a class of twenty inquirers. When news of the troubles in progress reached there, all but three men renounced what little faith they had, and these three hurried into the city to learn the truth regarding the disquieting rumors. As these men afterward did a notable work, mention will be made of them further on.

After the release of the prisoners things became quiet. Messrs. Moffett and McKenzie presently appeared upon the scene and entered upon an investigation of the affair. The authorities were temporarily cowed. Dr. Scranton, of the Methodist Mission, arrived later, and Dr. Hall and family, under the instructions of the British Consul-General, withdrew with him to Seoul. Mr. McKenzie also took his departure. Few people outside of the Christians were coming to see Mr. Moffett and his helper.

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It was drawing into the heat of June and the yamen-runners were still uttering their threats, when, partly to get a change from the stifling city, partly to look after country work, and partly to see what would be done by the authorities in his absence, Mr. Moffett paid a visit of a week to Anak, in the next province south, where he stayed, holding meetings at the house of Mr. Han, mentioned above as a promising catechumen. After his return the people about the magistracy, finding that no further notice had been taken in Seoul of their maltreatment of people in the employ of the foreigners, became emboldened, and threatened openly to kill all the Christians in Pyeng-yang as soon as Mr. Moffett left, and sometimes going as far as to threaten the life of Mr. Moffett himself.

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About this time came the opening of the Chino-Japanese war. The news of the occupation of the capital and the taking of the palace by Japanese troops created a perfect panic among the citizens of Pyeng-yang. The Christians alone were calm and went boldly about the city urging men to put their trust in God. People kept coming to Mr. Moffett for the news. Women thronged the quarters of helper Han's family as a refuge from their fears. It was so quiet and peaceful there, they said, while outside all was wailing and confusion. This peaceful frame of mind of the Christians made a considerable impression upon the people of Pyeng-yang. It was now becoming really dangerous for Mr. Moffett to be away from the capital; but as long as the threat of death hung over the Christians, he felt it wrong to leave them. The American minister now brought such pressure to bear upon the Foreign Office that the authorities in Pyeng-yang were compelled to refund all the money that had been extorted from the prisoners and all the expenditures necessitated in telegraphing and in special trips to and from the capital, amounting to 500 yen (about \$250), which amount was paid by Governor Min; and a form of punishment was inflicted upon the three men most guilty, or their substitutes. This broke the back of the opposition, and no more threats were heard. News of this vindication of the rights of the missionary and his

employees spread all over the country, and, if the expression may be allowed, stock in his religion showed an upward tendency.

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Soon after this the Chinese army poured into Pyeng-yang. The position of Mr. Moffett had become precarious. Although he did not know it, only a short time previous Rev. James Wylie, a Scotch Presbyterian missionary, had been murdered in Manchuria by these same troops. He remained close to his room. His servant brought in word that Japanese heads were impaled above the city gates, and all with their hair cut, even to Korean Buddhist priests, were being beheaded on suspicion of being spies. Presently the Korean Christians held a prayer-meeting, and at its close adjourned in a body to urge Mr. Moffett to leave the city, as his presence there was now no longer necessary to their safety. That night he called in the Chinese telegraph operator, who knew him, and through his mediation procured an interview with the Chinese general, as the result of which the general gave orders to put up a notice granting protection to the "Christian chapel," and detailed a squad of soldiers who escorted him on his way to the capital and incidentally seized a city farther south, from which point the party proceeded unattended.

Mr. Moffett's first contact with the Japanese lines nearly proved disastrous. His party was crossing a stone bridge in the dusk of the evening, when suddenly out of a neighboring house rushed four Japanese soldiers, who in an instant of time, with a click, click, click, brought to bear their guns upon the party. Needless to say, the company stopped short, in danger of being shot for Chinese scouts. The faces of the guard wore a look of astonishment, over the barrels of their guns, as the tall form of Mr. Moffett, crowned by a tall, white, pith hat, loomed up out of the chair in which he had been riding. A parley was held. Their officer was called, and then his interpreter, who happily proved a Japanese druggist from Pyeng-yang, who knew Mr. Moffett. As the result of his mediation a pass was procured which enabled the party to proceed through the lines in safety to Seoul.

His remaining thus with the Christians in Pyeng-yang until the last moment, while personally dangerous to himself, was no doubt in the end a help to the work, inasmuch as it gave Mr. Moffett a powerful hold upon the affections of those for whom he had ventured so much. From the time of the occupation of Pyeng-yang by the Chinese troops a large portion of its citizens fled to the country, among others the families of Christians. These few Christians, in preparing their loads to go by boat, or making up the packs they were to sling upon their backs, invariably put in a parcel of Christian books. Then, in the villages to which they went, they followed the method they had seen pursued in Pyeng-yang, and preached the Gospel to every man they met, with the result that in those villages a number of people were converted, and still more became inquirers. Nor was this all. The three men mentioned above as inquirers in Soon-an, eighteen miles north from the city, went out preaching the truth in the villages all around their home; and a Mr. Ye, of Pyeng-yang, who died subsequently of cholera, having taken refuge, with his family, from the alarms of war with Mr. Han, of Anak,

in the Whang Hai province, seventy miles from the city, he, in company with Mr. Han, went all through the region round about proclaiming the message of the Gospel. From the work done at this time in these two regions to the north and south of Pyeng-yang began the movements which have added so many believers and inquirers in the villages of those respective districts.

Fifteen days after the battle, Messrs. Hall, Lee and Moffett returned to Pyeng-yang. A pitiful sight met their eyes. Large portions of the city had been laid waste; on the plains round about and here and there through the city were strewn the dead bodies of Chinese soldiers and horses. Mr. Moffett's quarters they found had been looted by Japanese, while Dr. Hall's property and goods were intact, having been protected first by the Chinese and latterly by a Christian Japanese doctor, whom they found in possession. The Japanese troops still occupied the city. The news of the arrival of the missionaries spread through the surrounding country in an incredibly short space of time, and large numbers of men with nothing but a little bundle slung over their backs came flocking into the city, invariably paying first a visit to the missionaries and inquiring, "Is it safe?" and "What is the news?" before returning to their ruined homes. For some time thereafter the movements of the missionaries were watched with breathless interest, and the day they returned to Seoul a large number of men packed up their little bundles and left the city, too, so timorous were they and such confidence did they place in the judgment of the foreigner. The missionaries were astonished at the heartiness of the welcome they received upon this visit from Koreans of every class. Even men who had before opposed them now showed a friendly spirit. Previously, the attitude of mind of the people of the city had been rather distant and suspicious; but now, in the light of the sufferings they had experienced during the war, their eyes were opened to recognize the disinterestedness of the missionaries. Universally they seemed to have come to believe that they were the friends of the people, persons in whom they could put their trust, and from that day to this the missionaries have experienced nothing but the utmost cordiality in Pyeng-yang upon the part of the Koreans. The change of attitude was especially noticable in the inquirers who from this time kept coming to them in ever-increasing numbers. It is perhaps, needless to say that the fullest advantage of their opportunities was taken by both the missionaries and the Christians in pressing home the truths of the Gospel. During their visit in September, 1894, Messrs. Lee and Moffett repurchased the property which gave them such an excellent location and ample building space outside the city gate, and which, as mentioned above, they had returned to the original owners a year before. After a stay of one month in the pestilential city, the party returned to Seoul, and it was on the Japanese transport steamer going back that the noble-hearted Dr. Hall developed typhus fever, from the effects of which he passed to his reward a few days after his arrival in the capital.

Messrs. Lee and Moffett returned in January, 1896. This marked the permanent settlement of the station in Pyeng-yang, although it was not

1898

KOREA - 1890s - Church growth in the North West (PY area)

See H. G. Underwood letter to Dr. Ellinwood, NYC. Sept. 5, 1898. (copy in Moffett collection).

"It is a matter of great rejoicing to us all to see how the work goes on and it is my firm belief that the only reason why we do not see like results in the south and east is that we have not put forth the effort there that we have in other places ... We should not for a moment think that the North + West are the only places where work can be done with much success. ..."

See also Station letter for Pyeongyang station for month of January, 1898 - Mrs. Lula Ribble Wells (Mrs. J. Hunter Wells), Jan. 29, 1898. Statistics - Moffett + Lee baptize 300 and receive 986 catechumens on two trips (16 days) into Whang Hai Do.

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THE STORY OF "SHINING LIGHT UNICORN."

This is the story of one of my friends in the country. It is written not to laud a Korean man, but to exalt our Lord Jesus, and to show what He is doing in the lives of the people of Korea. It is a story about a poor cripple, and yet with Christ in the story it is one of joy and thanksgiving.

I have just come back from a trip to the country, after having spent a week at a church officers conference, held at Ryang Po, on the north branch of the big Tai Tong River. "Ryang Po" means "Branchville", and that to me recalls boyhood days back home in New Jersey. In the town of Branchville there lives a good friend of mine. He is just my age. I have known him for 19 years, and his Christian life has made a great impression on mine.

The name of my friend is Nin Sup Lee, which doesn't mean much to us. But put it in English and it becomes the elaborate cognomen of "Shining Light Unicorn Lee". The Lees we all know. The Unicorn we are not so sure about, but it makes us think of some charging, prancing, victorious, steed, worthy of impress on an ancient British Royal coat of arms. "Shining Light" we understand, but why all this fuss about a Korean name? Way back in the summer of 1885, when a scrawny little baby was born in the old Lee home at Branchville, and his parents in their unbelief tagged on to the baby the expressive name of "Shining Light Unicorn", they were writing prophecy into the census books. For in 44 years that baby of their has turned out to be just what his name says. In physical appearance he is no prancing, charging, steed. When he was 12 years old spinal meningitis left him hopeless, deformed, unable to stand up again. Yet in the way he has risen victorious over this terrible handicap, has conquered almost unsurmountable difficulties, and has put to flight all the dark demons of despair, makes him a veritable unicorn. For over 30 years he has been a Christian - not an ordinary one, but a tower of bright and shining light the rays of which have spread out over a whole county.

Mr. Lee found Christ in 1898. That was in the early days of mission work in Northern Korea - in the days when Dr. Moffett rode his bicycle over the counties north of Pyengyang. A Korean woman who lived at Branchville, and who happened one day to go to "Bloomfield", some 7 miles away, to visit friends, met Dr. Moffett there and heard the Gospel for the first time in the Bloomfield church. She went home wondering whether the story could be true or not. Back again at Branchville, she called at the home of her neighbor, the helpless and hopeless young cripple, then a lad of 13 years. This woman could not read nor write - neither could the cripple boy. She had only been able to understand fragments of the story of Christ as she had listened to the preaching at the Bloomfield church. She was not able to tell the boy much about the new faith. It was only a tiny seed she sowed, but it lodged in the good soil, and what a harvest of many hundredfold it has brought forth!

The cripple and the neighbor woman both believed in Christ the Saviour. Soon they led others to Jesus, and the next year, 1899 they sent word to Dr. Moffett in Pyengyang, to come and visit the new group of Christians at Branchville. On this visit of the missionary, the crippled lad of 14 years was admitted as a catechumen in the church.

From that time on, this deformed and brokendown man has lived a life of complete victory in the Lord Jesus. As a believer in Christ, the first enemy he put to flight was the demon ignorance. Unable to attend school, he set about learning to read himself. He learned to read not only the easy Korean script but all the difficult Chinese characters as well. He is now known all over the county as "Teacher Lee".

He is an incessant reader. He has read the Bible thru many times and knows the Scriptures well. Some years ago I managed to get Mr. Lee to Pyengyang in the car. At the big Bible class where

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about a thousand men were gathered, they were having a Scripture test, after the manner of the old fashioned spelling bee. We put this crippled man up on the platform amidst some of the best Scripture students of the Province. One by one the giants fell, but Lee the Unicorn stood victor to the last, and won the applause of the whole assembly.

Mr. Lee has read all the church papers. Since 1904 when Dr. Underwood started a Church paper in Korea, Shining Light Unicorn Lee has been a subscriber. He has never missed a year, and has preserved in book form all the copies of the "Christian Messenger" since 1904. Altho unable to leave his home town, yet by constant reading of the church papers Mr. Lee has come to know all the missionaries and the Korean pastors of the country. What he once reads he never forgets. He has read many other books. Every year I have supplied him with the new copies of books printed by the Christian Literature Society of Korea. He has digested every page of these books. He has a world vision. His studies have included history and geography and even astronomy.

For many years he has conducted a night school for the young farmers of his community, and many young men have received their education at the feet of this invalid. He has taught them not only to read and write but he has taken every opportunity to teach them of Christ, and he has won many souls to Jesus.

The next enemy the Unicorn chased away was Despair. Shining Light Lee is the happiest soul in Korea. To meet him and see his shining face is a real benediction. Everything has been against him, yet he always comes up smiling. In early life his mother died. A few years later his only brother died. And then according to Korean custom, the sister-in-law had to be sent back to her parents, leaving her two year old boy in the Lee home. Here was the cripple left to be the father and mother to a baby boy, to care for an invalid blinded father, to do the cooking and sewing and the housework for the family, and to make a living for the three. He bought a small Singer Sewing machine which he could set on the floor and work by hand. He worked at all hours and earned enough to pay the installments on the machine, and to feed the family. He has no property. The family living must come from the daily work of this deformed man's hands. He has no use of his feet. He gets about on his hands, and works his sewing machine, and feeds his chickens, and cares for his rabbits, and tends the bees, with hands alone. And with all this work he is a constant letter writer. He writes beautifully and carries on a large correspondence with his friends. I have in my office, filed away, more letters from Shining Light Lee than from any other man in the country. His letters, like his face, are always full of joy and thanksgiving.

Another enemy the Unicorn has pursued from his door is that terrible monster Debt. Most remarkable thing, Lee never owes anybody any money. I have often known him to lend or to give money to other Koreans who were in hard circumstances, and many times he has never been able to collect his loans. (Shame on the man who would borrow from him and not pay back). But I have never known Lee to be in debt. With nothing of his own, he has often been entrusted with the funds of others. From the beginning he has always acted as the treasurer of his church, and treasurer of the local building and loan association, and has never misappropriated a cent of other's money. Christians and unbelievers alike trust him implicitly and are glad to put their cash in his hands for safe keeping. He is a veritable village banker, with absolutely no assets of his own, except his reputation as a real Christian.

Lee the Unicorn never wastes a moment. To him time is the gift of God. At early dawn he is always up, and until he goes back to bed he is doing something all the time. Even while he sits and talks to a visitor, his hands are busy. Yet with all his industry and his desperate fight against poverty, he never forgets God. He

lives next door to the church, and while most men are still asleep, if one gets up early enough he will see this crippled form working its way across the courtyard, and climbing thru a little low window made especially for him, enter the church for a time of prayer and Bible reading and meditation.

Late in November, just before Thanksgiving, I spent a week at this church in Branchville, along with about 30 church officers of Soon Chun County. We were having a Bible class and conference. During the week it was noticed that the Lee family was in hard circumstances. Cold weather was coming on. There was no firewood. The Unicorn had not been able to sell his honey. His rabbits had not done well. The hens were not laying any eggs. The family was down to the last peck of millet, which is the staple fare in the country. So I suggested that we get up a purse to help this needy family. This met with a quick response, and in a short time we collected from those poor church officers, the tidy sum of 32 yen (\$16.) That was the closing day of the conference. We planned to hold that night, after the service a special commemoration program, to present the purse to Mr. Lee, and to make recognition of his long years as a Christian. So after the evening preaching service we asked the congregation to wait. The church was packed full of Christians and many unbelievers who had come to see us do honor to their friend the cripple. One of the elders from another church made a speech and presented the purse to Mr. Lee. I was also asked to speak. We both told of our appreciation of Mr. Lee's wonderful life of Christian faith, of his 30 years as a follower of Jesus, of his victorious life in the face of obstacles, of his happy disposition, and of the good he had done us all.

Then Shining Light Lee said he wanted to reply. His body is puny, but his head is large, and he has a wonderful voice. He couldn't stand up before the people. But squatted on the platform beside the pulpit, he made an address that brought tears to the eyes of all. Mr. Lee thanked us for the gift of money. But he said, "I'm not going to use this money for myself. It is the Lord's money, and I want it all used for His work." At that everybody sat up and paid attention. Then Mr. Lee in a short address preached the biggest sermon to the unbelievers that has ever been given in all that county. Among other things he said:

"Don't pity me. I'm nothing to look at physically - just like a worm of the earth. But in my poor body Jesus dwells. I am a child of God and in His Presence I am happy every day. There are many poor souls in Korea, crippled just like I am, yet without the knowledge of God and therefore living in dire despair. As yet very little is being done for these cripples. I have always wanted to do something to start a home for cripples, to gather these unfortunates together, to teach them to read and to work with their hands and to make an honest living, and above all to teach them the Way of Salvation. So I am going to put this money in the bank, and when the Lord gives opportunity I want to use this 32 yen to help in the salvation of some helpless cripple like myself."

When Mr. Lee finished, a hush fell on the whole congregation. We were all thinking about the wonderful work of God. We all knew that Mr. Lee needed that money himself to help him thru the winter. And we all marvelled at his great unselfishness. There he sat among us pitifully dwarfed. We were all looking down at his small deformed figure. Yet what a big man the Lord Jesus Christ has made him! We were all really looking up to him. He towered above us all, a giant in the faith, a true man of God, happy in his fellowship with the Lord, so thoughtful of others, doing everything in his power for the salvation of the lost souls of his country.

That night in the church at Branchville many unbelievers raised their hands and bowed their heads, with a desire and decision to become Christians. One man said, "If this is the Way of Christ, then I want to follow it."

I was so happy that night that I could not sleep! Early in the

morning I went to the Lee house and found Shing Light already up and getting breakfast - using up more of that last peck of Millet! I said to him, "Brother, from this time on, you and I are going to work together on that home for cripplⁱⁿes." His face beamed, brighter than ever as I told him some of the things that I had been thinking about that night. A few minutes later I said goodbye to him and started for Pyengyang. I can still see his happy face, as he squatted on his front porch and waved me a goodbye.

Friends, we've got to do something about this. That's why I'm writing this story. And in a few months I'm coming home to see you too! That night in the mud hut at Branchville I made up my mind that if I never did anything else for Korea, I was going to work along with Shining Light Lee and do something for the poor lost cripples of Korea. Mr. Lee's 32 yen are not going to stand idle in the bank, drawing a petty few pennies of interest. We are going to use them, and in the Providence of God they are going to grow into an amount big enough to do something for the glory of the Saviour who loves "even the least of these".

What an opportunity to start there in Branchville a little home for these lost souls of Korea! And what a manager of that home our good friend Lee will make! How well God has fitted him in the industry of his own hands, in his good business sense in the use of money, and above all in his great faith in God and his passion to teach the Word of God to the unsaved! Can we stand idly by and miss a chance like this?

There is a sequel to this story. I came home and told it to my wife. We have both resolved to help our friend by personal gifts and by urging our friends at home to join with us in a worthwhile work. While telling the story to my wife, another missionary lady came in. I gladly told the story again. This lady said, "Man that's a story capable of getting blood out of the turnip!" And she gave me a check right then and there! But this lady is no "turnip". She has given much for missionary work around Pyengyang. The check she gave me had strings on it. "This is to buy fuel and food for Mr. Lee," the lady said, "Don't you give it to him but you see that provisions are bought and set at his doorstep. There's another check coming later for that home for cripples." So we sent the money to the church elder at Branchville. When he received it and told the neighbors about it, they said, "We'll use the money for food only, we young fellows will attend to the fuel". And today a grateful letter comes from Shining Light himself, saying that there has been a "frolic" at his house, and now a generous woodpile is stacked out in front of the kitchen door, and the larder inside the house is well stocked with provisions for the winter. Then Shining Light closes his letter with this: "Thanks again for the second help. It comes in the form of food, so we'll use it, but I know how much it cost, and next Spring when I am able to earn more I want to put aside just that much more to add to the home-for-cripples' fund."

I told this story at the Community Thanksgiving service here in Pyengyang. We were making that day an offering for the poor of this city. Altho I made no appeal on behalf of Mr. Lee, the story touched the hearts of all of us and we had a large offering for the poor that day. After the service a young American lady, born in Korea, now working as secretary to the college president and living with her parents in Pyengyang, gave me a check for fifty-four yen, to start the fund for the home for cripples. Other missionaries have told me that they want to help. More than ever I feel sure that this is the work of God, and that it will meet with a real response from His people. Surely He wants something done to seek and to save these helpless ones of Korea, and He put it into the heart of His own son "Shining Light" to start this good work. We will help it here in Pyengyang as we are able, but we need help from America too. This letter is being mimeographed and is being sent to the friends of Mrs. Phillips and myself, in the hopes that they will have a desire to join us even in some small way, to make possible the home for unfortunates at Branchville. And when the funds are raised and the house is built, we'll hang out the sign over the front door:

THE SHINING LIGHT UNICORN LEE HOME FOR CRIPPLES.

C. L. Phillips

Whangp'o
Miffett in Whangp'o Province.

1893

"In the spring of 1898, ^{memo.} Miffett had baptized large numbers, very few of whom have fallen away, most of whom have come to take a very influential part in the vigorous chd of today.

"This work was done in the northern and eastern counties. At about the same time work was being opened in the southeast by the Rev. S. F. Moore [died 1907], and in the western tier of counties Dr. Underwood was planting the beginnings of a great chd. As for the beginnings.... it was by repeated and wide itineration rather than by preaching in any one place or to any one man."

- Rev. W. B. Stout. The Korea Mission Field. III. 4 (Apr. 1907) p. 50.

in his fidelity he was prospered, for he soon secured from another man the money to open, across the street, a still larger shop than the one he had lost for conscience's sake. In the native Christians who study their Bibles one can observe an ennobling of character, that is perceptible even in the expressions of their faces. One occasionally sees revealed in them a simplicity of faith that is touching. In one region in the North the Christians confidently declare that, when the cholera was epidemic, as the result of prayer, their families, and in some cases their villages, were spared, when all about them the people were dying. According to their means they are willing givers to the Lord. They are warmly patriotic; they take on readily an *esprit de corps*, which makes them aggressive workers for the salvation of other Koreans. In the church services they are quiet and reverent. There is something wonderfully suggestive in the attitude adopted by the Christian Koreans in prayer. Sitting as they do on the floor of the church, when the time for prayer arrives, they bow their bodies forward till the forehead or the hat brim touches the floor. This a form of the Oriental prostration. This Oriental prostration suggests the thought not only of profound reverence, but of complete submission to the will of the Superior. While in that position the Superior can work what He will upon the humble form before Him. My hearers, is not that the mental attitude you and I ought to take before God; completely surrendered, that Jesus Christ may cleanse from the heart all its selfishness and sin, and fill the place thus made empty with His own blessed presence and the "more abundant life"?

The Student Missionary Appeal: Addressed at the 32d Internat. Convention of the Student Volunteer Movement in Foreign Missions.
 THE NEEDS OF KOREA N.Y.; S.V.M., 1898.

REV. JAMES S. GALE, OF KOREA

I am reminded of an ex-official who called on me one day in Fusan and, after the necessary salutations, announced that he had a matter of exceeding great importance to lay before me. It was, in fact, so important that he would not mention it that day, but would call for the special purpose the morning following. The next day he came, and this was the proposal: "The teacher (referring to me) will take a knife and open a vein in his wrist, and I will open one in mine; we will mix the blood and then be brothers. If you die, then I die with you, and if I die the brother will die with me." When I urged our friendship without this, he shook his head and wrote with his finger on the ground: "There is no faith without the blood." "But this is my doctrine," I said: "Jesus the Savior shed His blood to make a covenant of brotherhood. Your greatest need is not a covenant with me, but one with Him."

Again, on a journey north, I was confronted by the governor's *yamen* runners and ordered to his official quarters. There I found him standing, with his retainers on each side, amid great display. The pride of life was written on his face as he received me, a benighted barbarian from the dark land on the outskirts of the universe. "Where have you come from?" said he. "From *Me-gook*" (United States), said I. "And where is the *Me-gook* you speak of?" he asked. "Many miles from here," I said. "In which direction would you go to reach it?" he inquired. "By either way," I said, "east or west." "You misunderstand me," he repeated. "How could you go by east or west and arrive at one and the same point?" "Because the world is round," was my reply. "No! no!" said he, "not round. 'The heavens are round, but the earth is flat,'" quoting from Confucius.

If they know not the simplest earthly thing, how can they know of heavenly things? The gospel it is that opens the way for primary as well as for higher education.

Under all such circumstances I find there is nothing gained by argument. Argument touches the head, not the heart. We have to wait until trouble or pain or sickness gives us the opportunity by love and tenderness to reach them, and this avails much more than argument.

Another need is exemplified in their language. So vague and visionary it has become through the influence of Confucius, that there are to-day not terms sufficient to express the teachings of the gospel. Their eternal life means only the continuation of the family line from father to son. Resurrection means transmigration. Sin means an offense against the state. Holiness means the state of a sage like Confucius.

There are in Korea two languages, one that reaches the brain by way of the eye and the other by way of the ear. When they write they must first translate it into the ear language, and when they read the process is reversed. The eye language takes twenty years to learn, and differs as widely from the ear language as Latin differs from English.

The gospel of Jesus has proved, in the history of the past, the greatest simplifier there is of the ordinary forms of human speech.

Another need is illustrated thus: One cold morning I noticed that the lad who was leading my pony bowed frequently to the sacred trees along the way. Later, when the sun came out, he looked at me smiling, and said: "I'm so glad God is thinking of me and letting the sun shine, for He knows I have no overcoat." I said, "I am glad to see that you are grateful to God, but why do you not bow and thank Him instead of worshiping the trees?" "True," said he, "but God is so far off I cannot see Him; I can see the trees, and so I thank them instead."

It was to me a pathetic appeal for the Mediator, who came in human form to reveal to our dim eyesight, God. May the need of the poor benighted pony-boy appeal to every heart here. America has duties beyond her own borders. Korea sorely needs her help. Shall we not send it the only hope for a lost nation—the gospel of Jesus Christ?

QUESTIONS

Q. Is Korea altogether open to the missionary? A. There is no place in Korea where you cannot travel safely.

Q. Is it true that in Korea there are whole cities and provinces discussing the questions whether they shall be Christian or not? A. I have heard that in the northern part there have been almost whole districts coming under the power of the gospel since the war.

Q. How large a proportion of the Koreans are Christians? A. The population of Korea is 12,000,000 or 15,000,000. There are about 1,000 baptized Christians.

Q. In Japan has the effect of the late war, on the whole, been favorable to Christianity? A. I think it has, most decidedly. It has given the Japanese Christians a chance to clear themselves of the charge that Christianity had in it something of disloyalty to Japan.

Q. Is it the opinion of missionaries in Japan that native workers will, in a short time, be able to do the work alone? A. The native Church of Japan has done and is doing very much for the evangelization of Japan. But the Church is not strong enough yet to combat with the number of foes that oppose it. Though the Church is doing well, there is a large region untouched. This is work the missionary must do. The leading Japanese in the Church take this view and welcome all missionaries.

Q. What is the position of women in Korea? A. The women of Korea are shut indoors. They are not supposed to take any part in anything outside their houses. All work that has been done among the women is bringing forth much fruit.

Q. What has medical work accomplished in Korea? A. The medical work has made great strides. The doctors have more than they can do. We no longer need the medical work as a means of opening up the country, but the need of medical treatment is so terrible that there is a great future for medical missions. We want doctors who believe thoroughly in the gospel and preach it continually.

Q. Is Christianity in Japan assuming a Unitarian tendency? A. I don't think that Japanese Christianity is. The few leaders who have swung over to it have lost their influence.

Q. What is the present tendency in the Doshisha, founded by Joseph Neesima? A. The present teachers in the school you might locate with the Unitarians. The institution is not in favor with the

Christians of Japan. I believe it will yet be landed on its feet, for it was so providentially founded.

Q. Which native religion is strongest in Japan? A. The actual state of things is that the three are merged in the minds of Japanese. The strongest is Buddhism. The reformed Buddhism is stronger and more aggressive. Shintoism is being revived somewhat at present.

Q. What is the religion of the present ruler of Japan? A. His own attitude nobody knows. His only religion is the worship of his ancestors. He himself is an object of worship.

Q. What is the present need of medical missionaries in Japan? A. I think the need of medical missionaries is very slight. The Japanese are well supplied with their own medical men, well trained, and some of wide fame.

Q. What is the relative strength of Protestants and Roman Catholics in Japan? A. I would estimate the Greek and Roman Churches together at about 60,000 people, and the Protestants at about 40,000.

MESSAGES FROM FOUR JAPANESE

Mr. C. Aoki said: The Japanese love religion. They are ready to fight and die for religion. In the ancient time they had monks that used to sacrifice their own life. Some used to take oil and put it on their own hand and light it. They thought in this way they could obtain their salvation. It is a mistake if you think the Japanese are not a religious people. But they are not taught the right religion. The question was raised, What was the form of religion most antagonistic to Christianity? To me it seems that the native religions are not to be much feared. The Japanese send their students to India to study the Buddhist teachings in their truth. But I think they are looking for something that never existed in their religion. The greatest thing to be met with is foreign thought. The old religion is giving way to infidelity. The educated Japanese look on Christianity just as they look on their own religions. So I think better to be prepared to meet skepticism among the higher classes of the people. Of course the lower classes still worship their idols.

Mr. M. Kobayashi said: As the brother has told you every necessary knowledge for what kind of missionaries we need in Japan, I tell you just a few suggestions how we feel toward those missionaries and from a Japanese view what kind of missionaries we need.

The missionary must have two most important things: First, education; second, true Christian manhood. Of course we know that all these missionaries that go to our country were very well educated and

said in his report of this section the "opportunities are unlimited." As a result the Pyong Yang station reported in 1898, 126 out stations, with 121 entirely self-supporting churches, 1050 communicants, and 5950 adherents.

Taikoo

Tagoo. Tagoo is the newest of our mission stations, was set apart as a separate station in the fall of 1898. Before this residence had been taken up by Mr. and Mrs. Baird whose place on their removal was filled by Mr. and Mrs. Adams joined later by Dr. and Mrs. Johnson.

Up to the present time considerable seed sowing has been done in this, the capital of a thickly populated province. Lengthy and careful itinerating trips have been made, the gospel publicly preached and a large number of scripture portions tracts and books have been sent throughout this section. Here too, we look for large things, and expect in the near future to be able to report a steadily growing church.

Glancing then over the history of this mission, we find a new field almost at its very organization adopting the plan of mission work commonly known as the ^UHevin's system. We have been fortunate in the fact that not only has our mission been practically a unit in this, but all the other Presbyterian missions in Korea have adopted the same plan. On no mission field has this method been so fairly tried, and the results have far exceeded the most sanguine expectations. In the Hermit Nation of Korea, we had anti-

icipated that work would develop more slowly than in Japan-"The nation born in a day", we had, too, expected that our adoption of this plan of work might somewhat retard in time (at least for some years) the development of a native Christian church, but the results as shown above have proven the contrary. Looking over the whole field then, we find that where the most persistent effort has been made, there the work has most fully developed. In Seoul, Kyang Yee Do. and the southern half of Whang Hai Do. which is under the care of Seoul station, in the northern section of Whang Hai under the Pyeng Yung station, and in Pyeng An, North and South, where the first and main efforts of our mission were put forth, where the seed was earliest sown, there we find strong self-supporting, self-propagating Christian churches and communities.

In the south at Fusan and Kim Hai the work is beginning to open up along the same lines, and at Gensen where promises to the opening of our station in ^{which} almost no work had been done and but few books distributed, already we find an active, earnest church pushing the work of the gospel in the surrounding section and Mr. Swallen announces that proper culture at Hun Hang promises a similar work to Pyeng Yung.

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LETTERS.

must be changed in the constitution and management of this aggressive Oriental sect, and since these changes are along reformation lines, earnest Christians can rejoice.

Letters.

FROM MISS MARGARET BEST.

The last Sabbath in August was communion Sabbath in the Pyeng Yang Church. Heretofore, since they have had two buildings, the one for men and the other for women, the communion services as well as all other services have been held at both places, but this time men and women met together, separated only by a thin curtain. Forty were received into the church, seventeen men and twenty-three women. Several members of country churches were present. These, with the regular attendants and the missionaries, sorely tested the capacity of the men's church, the largest building we have, making us look forward to the day when we shall have a building large enough to accommodate the two congregations. After we had been dismissed, a woman with beaming face came up to me and said: "My husband and my son received baptism to-day; I can't tell how glad I am." Among the women a mother and daughter, side by side, for the first time partook of the Lord's Supper together, the husband of the daughter on the other side of the curtain having been admitted to the church before. Several weeks ago at a Sunday service, an old grandmother, bent and white-haired, and her granddaughter, a young girl, were received as catechumens. Ask the people of happy Christian homes in America to remember especially the Christian homes of Korea. Mrs. Bishop in her book says that "the Korean has a house, but no home," and it is true; but it is not going to remain true long in families where father, mother and children become Christians.

In Korea it is to missionaries that we are assuredly indebted for almost all we know about the country, writes Sir Walter C. Hillier, in his Preface to "Korea and her Neighbors." It is they who have awakened in the people the desire for material progress and enlightenment that has now happily taken root, and it is to them that we may confidently look for assistance in its farther development. Another point often lost sight of is their utility as explorers and pioneers of commerce. They are always ready to place the stores of their local knowledge at the disposal of

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little by little till their mud hut
family became separated in the fl
and he came to a place where th
and wide, sweeping across the fi
was death. He cried out to a
side, asking which way he shoul
answered, "Go northwest."
direction and plunged into the
enough, a narrow raised path
through. Here he awoke, and
his mind what the dream meant, h
what there could be northwest of h
any importance. He thought of
about five miles distant, where he h
the new 'Jesus Doctrine' was pre
laughed at the idea that this was of a
ance, but still the thought remained, and
mined to go up and see for himself. On
val, one of our good members met him a
structed him. He was deeply interested, and
came convinced that there was nothing more tr
than the 'Doctrine of Jesus.' He firmly believed
God had led him by that dream to the truth."

any one who applies to them for information, and to lend him cheerful assistance in the pursuit of his objects. I venture to think that much valuable information as to channels for the development of trade could be obtained by Chambers of Commerce if they were to address specific inquiries to missionaries in remote regions. Manufacturers are more indebted to missionaries than perhaps they realize for the introduction of their goods and wares, and the creation of a demand for them in places to which such would never have found their way.

Moffett's Compound

Purchased by Board

230 ft long x 160 ft wide

Purchased by Moffett + Jim + Board

230 ft long x 140 ft wide

Entry made 1898

Gov Tsuno